

Akwesasne NOTES

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WHERE THE PARTRIDGE DRUMS

'Silent too damn long'

ALCATRAZ: TAKEN BACK

NEW YORK TIMES,
DECEMBER 10, 1969

By EARL CALDWELL
Special to The New York Times

SAN FRANCISCO, Dec. 9—Through the chilly nights and the long days, they wait now out here in the drabness of Alcatraz Island.

They have posted signs that proclaim the island as their territory. And it is their flag that flies now from the top of "the Rock."

But still they wait. They wait and they watch for the confrontation that they would like to avoid but feel is inevitable. "I guess they don't understand our language," one of their young spokesmen said. "We're here to stay. We have no intentions of moving, not for this Government or any other government."

It has been nearly three weeks since a small group of Indians sailed across San Francisco Bay in the middle of the night and took control of Alcatraz. When the Indians arrived, all but a few of the Federal caretakers were taken off the island. Those who stayed behind do not attempt to interfere with the Indians.

Since then, their numbers have swelled, and now it is believed that there are as

many as a thousand Indians on the island.

The Federal prison on Alcatraz was closed in 1963. Since then, the 12-acre island has not been used. The Indians maintain that, under an old treaty made with the Sioux, they have a right to any unused Federal land. Federal officials disagree.

At the start, the takeover was seen only as part of an effort to dramatize the plight of the American Indians. But now, all of that has changed.

"There is no way they are going to satisfy us unless they give us ownership of this property," said Denis Turner, one of the leaders in the takeover.

Mr. Turner, 22 years old, had been a student at the University of California at Santa Cruz. Now he has put his studies behind.

In the late morning chill a few days ago, with the wind sweeping his long black hair, the husky youth stood outside the decaying cellblock at the top of the island and pointed to the odd flag on the old light-house.

The flag had a bright blue background. A teepee under a broken peace pipe was imprinted in red.

"That's our flag," he said. "We put it there. We put it

there because this land is our land."

As he spoke, a beaten blue truck that had the words "Justice Department" and "Bureau of Prisons" printed on its side pulled up to the abandoned cellblock. The truck was loaded with supplies.

Muscular Indian youths, most of them teen-agers and the others not much older, pulled the boxes off the trucks. There were cartons of baby food, beans, lasagne, beef ravioli, apple sauce, peanut butter, crackers, spinach and spaghetti.

The food, collected by the Indian Center in San Francisco, was hauled off to an isolated part of the old prison.

As the supplies were being stored, the women romped with their children in the prison yard while a small security group met in the cool dampness just inside the cellblock.

The long rows of cells were empty and the huge steel doors hung open. The only noise was the faint laughter of the children playing in the yard where hardened criminals once took their exercise.

Alcatraz became controversial recently when the General Services Administration, the caretaker of excess Federal property, offered the island to the City of San Francisco.

After months of study, the city's Board of Supervisors voted tentatively to permit H. Lamar Hunt Jr., the Texas millionaire, to develop the island as a tourist attraction.

But when Mr. Hunt's plan drew widespread criticism, the supervisors switched their votes and asked for other proposals. But on Nov. 20, while the supervisors waited, the Indians swept onto the island and laid claim to ownership.

Last week Richard Oakes, a 27-year-old Mohawk and the elected "president of Alcatraz," came to San Francisco with several other Indians and sat down with a group of Federal officials.

The General Services Administration recently informed San Francisco officials that, at least for the present, the island is no longer up for sale.

Federal officials have not expressed their personal feelings about Alcatraz. But one official who met with the Indians said that the idea of giving them the island was "not the worst proposal we've had."

Thus far, no effort has been made to remove the Indians, and no deadline has been set for removing them. But Thomas Hannon, regional director of the G.S.A., said last week that he was not prepared to permit the State of Washington. They are

Indians to stay on the island indefinitely. "I don't have the power to let them stay," he said. "That is up to Congress."

Population Grows
While everyone waits, the population on the island continues to grow.

Now there are Sioux and Navajo and Cherokees. And Mohawks, Yagallups, Yaki, and Hoopa. And there are many others, young and strong with long black hair

and determined not to leave. "My folks back home on the reservation are so proud of us and what we're doing," said Dennis Hastings of the Omaha tribe in Nebraska.

Mr. Hastings, a second-year student at Sacramento State College, sat on a ledge high on the rim of Alcatraz and looked across through the haze at San Francisco.

"If we have to, we'll fight for this island," he said. "They can kill us but they can't kill our spirit."

The island itself has become important to these young Indians because they see in its isolation a place to rebuild their culture.

"The reservation is a prison," said Sid Mills, a 21-year-old Yakima from the State of Washington. "They are

like concentration camps. They have always been like concentration camps to Indians."

Besides the deed for the island, the Indians want the money that would be needed to build and maintain an educational and cultural center on Alcatraz.

"We're just asking for some of the things stolen from us so we can govern ourselves," Mr. Turner said.

The days are long on Alcatraz, but while they wait the Indians have much to do to keep themselves busy.

They have their own security force. They have teams that fish for food. They are converting old guard houses and administrative buildings into living quarters. And they keep devising plans for the day when someone attempts to evict them.

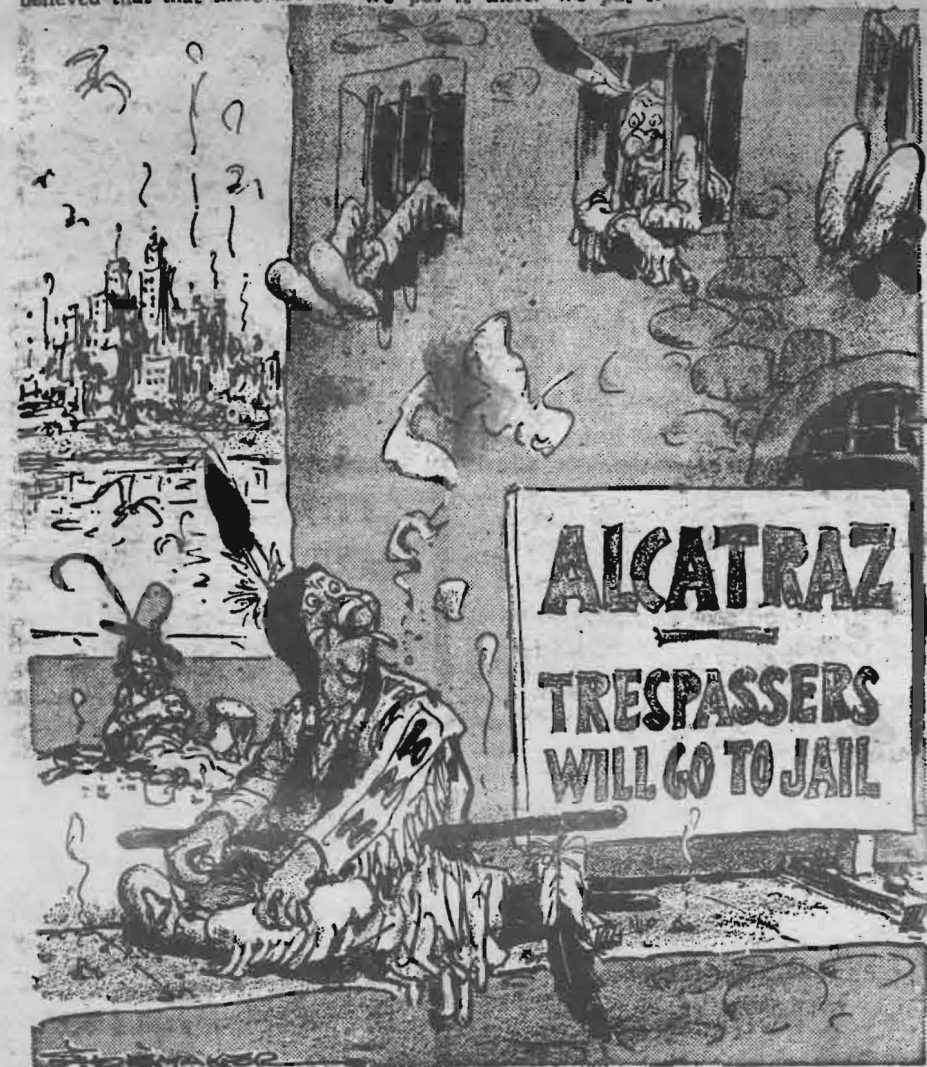
Their prime problem now is providing heat.

"It gets damn cold over here at night," one Indian said. "What we need are butane heaters."

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Indians in front of old prison sign they altered with red paint



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Alcatraz Gitt To Indians Urged

Editor, The Union: It is hard to understand why the American Indians are not allowed to have Alcatraz. The future of the island, a barren rock without water and with crumbling buildings, has been undecided since the prison was closed.

We have given Okinawa back to Japan, that island that cost us the lives of many fine young men. We give (not loan) billions of dollars to foreign countries, and we cannot give our own American Indians the barren rock no one wants.

I suggest we not only give the Indians Alcatraz, but finance their interest in it.

San Francisco was practically turned over to the hippies, and all they contributed to the city was filth, scum, sickness, and trouble.

M.B.L., San Diego

Indians At Alcatraz Feast, Dance In Holiday Festival

SAN FRANCISCO (AP) — 26-year-old Richard Oakes, a Mohawk who rules the "Alcatraz nation," squatted in a circle and passed the peace pipe in a long and somber ceremony.

Talking to the young people who spearheaded the occupation of the island, the medicine man, Shamoia Mawatsi of the Santa Ynez Indian reservation, declared:

"I want to thank all you young people for making it possible for me in my time to be here and see the rebirth of our culture. You have our support. The Indians have no generation gap."

Instead of firewater, which was banned by the occupation leaders, they sipped nonalcoholic cider under a bright sun in what used to be the prison exercise yard.

A dozen Indians, including a 65-year-old medicine man and

hawk stands with Sitting Bull. Wise Tecumseh speaks with great Cochise. And all the tribes in all the lands send up the song for victory and peace. O, brave young Indians, your mothers weep no more!"

All the while, a Coast Guard cutter circled Alcatraz, but made no move to interfere.

Although the Indians had invited all Indians in the country to join the Thanksgiving celebration, only a few from outside the Bay area showed up. An 18-year-old Sioux said he was from South Dakota. Another youth said he was from Montana, and an older man said he was a Urok chief from Northern California.

"I don't have any doubt now that the government will give them the island," commented their attorney, Aubrey Grossman.

INDIAN'S THANKS

Just before the line formed for the turkey, one Indian read "An Old Indian's Thanksgiving Song":

"Indians of Alcatraz, you have made us men again! Tall Black-

PALEFACE IDEA

2

Alcatraz Indians Will Eat Turkey

SAN FRANCISCO (AP) — In 1821, a group of Indians helped provide a Thanksgiving feast for some palefaces who had landed on Plymouth Rock.

Now, in 1969, a group of palefaces are helping provide a feast for some Indians who landed last Thursday on the "Rock" — better known as Alcatraz Island.

"And this time, the paleface will bring the turkeys," said Chippewa tribesman Adam Nordwall, spokesman for the Indians who have occupied the former prison in San Francisco Bay.

Meanwhile, a member of the San Francisco Board of Supervisors said the Indians had a valid position, and the city ought to be helping them.

SAYS S.F. SHOULD HELP

"I don't feel that San Francisco can in all fairness discuss disposition of Alcatraz as long as the Indians are there," said supervisor Robert E. Gonzales, chairman of the board's committee on Alcatraz.

"Their position is certainly a valid one. I believe San Francisco should do all in its power to help them establish their cultural and educational center on Alcatraz."

Gonzales said he would introduce an ordinance along

those lines at a supervisors meeting Monday.

Thomas Hannon, regional administrator of the GSA, said he has made no move to remove the demonstrators forcibly.

"The Indians are trespassing," Hannon said. "We want them to come off the island, and ultimately we will have to take them off if they don't come off themselves, but we have never set a deadline."

Asked what his brothers had to be thankful for, Nordwall specified the turkeys, for one thing.

He said they're getting 20 turkeys with all the fixings from a San Francisco waterfront restaurant.

Ray Pollacchi, the restaurateur, said, "We'll have even more, it looks like... we'll be cooking all night and take dinners out in a boat one of our customers volunteered."

Also, Nordwall said, he expects a "big float-in" of private yachts to orbit the island today in support of Indian demands.

LANDING NOT EASY

It is not easy to land casual boats at Alcatraz. Only three or four slips are available on the island's north side, none of them for the general public. So it's doubtful many palefaces could attend the dinner if they wanted to.

Alcatraz 'Powwow'

By Bob Shultz

Gulls screamed overhead and a cold wind chopped the waves of San Francisco Bay. In the rocking fishing boat I headed toward Alcatraz Island and an unlikely holiday—Thanksgiving weekend with the 150 Indians encamped on that bleak federal island.

Once there I knew this was to be far from a joyous holiday. The first Indian I met set the record straight, established the mood. He was Richard Oakes, the 27-year-old Mohawk spokesman for the Indians of Alcatraz.

"This is the first time the Indians have asked for a piece of land," the broad-shouldered San Francisco State College student told me. They want the former federal penal institution as a cultural and student center for native Americans. Their right to make such a claim? An 1868 treaty.

"We propose a traveling college—to go out to the Indian people, gather knowledge, and give it out again," Oakes said.

The other Indians were dedicated to the daily affairs of housekeeping. They were businesslike. They cleared rubble from crumbling prison cells to make room for more Indians. Most seemed thoughtful. Quiet. Few bothered with idle conversation.

Oakes had delegated some of his fellow Indians to serve as security guards to keep out unwanted white men, curiously seekers. Suddenly a boat carrying a hippie rock group pulled up to the island with a shrill serenade.

"Tell those people to cast off or we'll cut them adrift," Oakes told his security forces with strong confidence. The hippie boaters cast off.

Nearby a guard from the General Services Administration, the guardians of the island, watched the scene. He, too, seemed concerned with the future of the Indians. In a different way:

"There are health hazards on the island and the General Services Administration is concerned for the safety of the Indians here. The sanitary facilities are minimal. There is inadequate shelter from the elements and the cold night air is conducive to colds..."

The occupation began when young Indians, mostly college students from the San Francisco Bay area, "seized" the nearly abandoned site of the former federal prison Nov. 20.

Thomas Hannon, regional administrator of the GSA, who has control over the island as unused federal property, said the government "ultimately" will have to remove the Indians if they don't leave willingly.

But he gave no indication such action was imminent, and the government was taking great pains to avoid a show of force. A Coast Guard "blockade"—consisting of a 40-foot patrol boat carrying three crewmen and a U. S. marshal—was called off last Sunday and has not been reimposed.



THE OCCUPIERS OF ALCATRAZ

It was dinnertime yesterday for the 120 Indians who have occupied Alcatraz Island, the former federal prison in San Francisco Bay. The Indians took over the island in a bloodless coup last week. Food is brought out by boat. U.S. Interior Secretary Walter Hickel has offered to meet with the Indians if they leave the island.

ELECTRICIANS, PLUMBERS

Skilled Indians Rehabilitate Alcatraz

SAN FRANCISCO (AP) — Indians occupying Alcatraz Island barred palefaces yesterday, declared an "Indian Day" of relaxation and welcomed braves and squaws from across the nation to their swelling population.

"This is strictly an Indian day," declared Ross Harden, 30, a Winnebago Indian from Nebraska and student at San Francisco State College, as his companions stopped all non-Indians, including newsmen, at a docking area.

WORKERS ARRIVE

Electricians and plumbers landed with boatloads of Indians during the long Thanksgiving weekend. They went to work to make the island habitable again.

"They're doing a wonderful job of improvisation," said Glen Dodson, 52, one of the four caretakers assigned to

the island in San Francisco Bay.

The influx of Indians—from 2-week-old infants to tribal elders in the 70s—swelled the ranks of the original 100 young invaders to 500 persons of all ages.

They claimed the island as "free Indian land" on Nov. 20 and are working to renovate the structures as an American Indian cultural and educational center.

INDIANS PRAISED

Dodson, a former gold miner and merchant seaman who has been aiding the invaders by shuttling supplies in a government truck from the dock to the top of the rocky 12-acre island, lauded the Indians.

"This is a noble historic occasion," said Dodson, whose tam-o'-shanter and feather attest to his claim of being a "Scotch Indian."

"They're fine, noble people and they're not destroying anything. We have a very good relationship."

Richard Oakes, the 27-year-old Mohawk leader of the young Indians who occupied Alcatraz, said he expected some 1,000 Indians of all tribes on the island.

The Indians are waiting for some word from Secretary of the Interior Walter J. Hickel, whom they demanded come to Alcatraz to negotiate the "surrender" of the island. Hickel, in a Washington hospital with a pinched nerve in his neck, has indicated he is willing to talk, but will accept no preconditions. No meeting time or site has been set.

The Army Corps of Engi-

neers Saturday pumped 150,000 gallons of fresh water from a barge onto the island, which has no fresh water supply of its own.

Oakes called the water delivery "another battle we have won." The Army termed it routine.

Teepees to Alcatraz

Cuernavaca, Mexico

An American film crew on location here decided yesterday to donate 28 teepees used in their movie to the Indians on Alcatraz Island in San Francisco Bay.

Director Ralph Nelson also said a cash collection will be taken up.

"We think they've got a great thing going there on Alcatraz and we want to make a gesture," he said.

Won't Quit

MORE STORIES AND PHOTOS ON PAGE 6

One year ago, hundreds of Mohawks blocked the International bridge on their reserve because Canada was not honoring the right of North American Indians to cross the border between two white nations. 48 men, women, and children were arrested.

The government of Canada went into a flurry of apparent action. The Minister of Indian Affairs promised a statement. The Speaker of the House said it was just a matter for negotiation.

When the cases of those arrested "for obstruction" went to court, charges were dropped or dismissed. It seemed that the land the bridge was on might not have been legally expropriated.

Months went by. A statement would be made soon, the minister said. But in June, the big policy statement came -- with no mention of the Jay Treaty. Still the people wanted to know: "Where does the Government stand?" and they waited six more months for an answer. They still are waiting.

The Canadian officials we have talked to do not seem to understand the situation. They say that since the Indians are Canadian citizens, they lost the right to be considered specially at the border. But what about Indians from all over the United States? They are entitled to cross that line too.

The officials say the Jay Treaty was never ratified. True, but if that is the problem why is it not ratified now? What prevents any Member of Parliament from introducing a bill which will make this solemn treaty law?

But then the officials might say the Treaty was spoiled by the War of 1812. They think the treaty is where the Indians got their rights from. But the Treaty only acknowledged the existence of rights they already had. Americans say shame on Canada. But that Jay Treaty is one made with their government of the U.S. The American Government doesn't seem too upset because Canada is breaking a treaty with them. Have they written any "stern diplomatic protests"?

(Maybe a note to secretary of State William Rogers would encourage the U.S. to put some pressure on Canada.)

The Customs House, illegally located on land for which it cannot produce a deed, is under attack almost nightly. The Customs officers underplay this to the public, blaming "rowdies" and saying "we get along just fine with the Indians".

We do not condone the damage. But we wonder who is doing the most wrong: youths who break windows, or a government that illegally is occupying land? The kid who strips a fence, or officials who break an international treaty?

The people will not wait forever for answers. We witness an increasing tension. We do not threaten, but we do warn that there are many who will be pushed to violent alternatives. Canada can avert all this -- and restore its own honour among Indian peoples of this continent and in the eyes of the world, by taking some very, simple, decent steps.



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65 UNIVERSITY DRIVE

AMHERST

MASSACHUSETTS

TO ALL THOSE WHO THINK OF THEIR NEWSPAPER

There is no fixed subscription rate. It is sent where it will be read whether people can help with printing costs or not. But if you are able to help, enclose whatever amount you can afford.

The paper is assembled at Akwesasne, also known as the St. Regis Mohawk Reserve, by WHITE ROOTS OF PEACE, an Indian communications unit, including Sakokweinnonkwass, Kanento, Waterilio, Ray McCloud, and many others.

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And still another way. You may have names and addresses of Indian people in the armed forces, in college, working in the cities, or friends on distant reserves. We will add them to our mailing list.

We believe this alternative voice to the government's public relations experts is needed. We believe that communication among Indian peoples is needed. With our circulation at the 7,000 mark, the paper is an important voice. But it will only work if we have the help of our readers, as suggested above.

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GET INVOLVED!

Editorial

The Indians were right

It might be a good idea to give the Indians not only Alcatraz Island, which they're occupying, but a good share of the rest of the country and the responsibility for managing it.

For the white people who bought Manhattan Island for \$24 and took most of the rest of the continent without any payment can hardly be proud of what they've done with it.

The Indians had lived here for centuries in harmony with nature.

They weren't "progressive." That is, they didn't cut down the forests, plow up the prairies, befoul the air, poison the water and kill off the fish and wildlife. They didn't overpopulate the land.

Left alone, they'd probably still be living the good life in a land still blessed with vast virgin forests, grassy plains with great herds of buffalo, rivers in which they could swim and fish. It would be a land in which any man, through his own energy, could make a living.

Indians didn't use the word ecology, but they understood the subject: the interrelation between living things and their environment. They knew that if you disturbed one thing in nature you affected many other things. They knew that if animals overgrazed an area, the grazing would be ruined and the animals would starve. They understood that if men over used a resource, the same thing would happen to them.

Now that we're finally realizing how our reckless "progress and development" is actually endangering the future of the human race, we're learning to appreciate nature's laws. The Indians knew them 400 years ago, and lived by them.

Hopi Bridges Gap

SECOND MESA, ARIZ. (UPI) — Vito Lomahattewa, candidate for chairman of the Hopi tribe, says he can bridge the generation gap because "I consider myself to be some where between the older generation and the youth of today."

Lomahattewa is 72.

Redding (Calif.) Record-Searchlight

Indians demand Alcatraz be cultural centre

San Francisco Chronicle Thurs., Dec. 4, 1969

The Indians on Alcatraz took no apparent notice yesterday of the white man's official agonizing over what to do with the bleak and arid island.

They went ahead with their own plans for it as if the matter had already been decided a few hundred years ago.

Classes in Native American Studies were begun Tuesday at the tutelage of roving Indian octogenarian Mad Bar Anderson and tutoring sessions for the dozens of children on the island were set up yesterday to keep them abreast of their basic school work.

The steady occupation group, a band numbering about 100, includes many young students from San Francisco State College.

They received some advice and support yesterday from Dr. Luis Kemnitzer, an anthropology professor at San Francisco State who has been involved in the small Native American Studies program at the college.

The large and chilled old cell block built in 1905 has been converted into the major general-purpose area for the occupying Indians. Many of them sleep in improvised bedrooms in the tiny cells and much of the day-to-day activity is conducted in one of several rooms — including an auditorium-like chapel — in the two-story stone structure.

GAINS

In addition, the Indians reported some headway yesterday in their efforts to wrest control of the island from at least the elements which had had their way there for some six years.

An Indian plumber on the island announced proudly that he had succeeded in getting 35 of the old prison toilets to working — on three had been functioning since the Indians landed November 20.

A small generator was providing a limited amount of power to run the single electric heater that the Indians have imported to their reclaimed "Rock," and several work parties continued clearing treacherous tangles of vines and weeds from the many pathways and stairs on the island.

FISHING

One live turkey, two ducks, several rabbits and a gang of friendly dogs are now roving on the island, and one group of young braves appears to have found a productive fishing hole offshore where they have delightedly hauled in a modest catch of red snappers.

On the mainland, supplies, messages of support and more volunteer Indians continued to pour into the temporary headquarters of the San Francisco Indian Center at 3189 16th Street.

A storage house in Visalia telephoned the center yesterday to offer 2400 railroad boxcar loads of oranges to the Indians — if the redmen could find a way to transport them to San Francisco and the island.

"To tell the truth," an Indian spokesman said, "we'll have to think about that one."

Alcatraz Indians Dig In

SAN FRANCISCO (UPI) — Under a big sign in red paint reading "Welcome to the home of free Indian land," 120 young American Indians held Alcatraz yesterday, vowing the government "will have to flush us out of every building and hole."

The government displayed no intention of doing so, but officials of the General Services Administration indicated they had little idea of what the alternative might be.

The Indians, mostly college students from the San Francisco Bay area, Thursday invaded the barren island which once housed a federal prison. After a brief blockade by the Coast Guard, was lifted on GSA orders, other boatloads of demonstrators went over until about 120 were occupying "the rock."

They claimed the island in San Francisco Bay as "unused federal land" to which Indians have squatters' rights under an old treaty from the Indian wars, and said they would build an Indian education and cultural center on it.

The Indians issued a proclamation asking the government to "acknowledge the justice of our claim" and to give them the island within two weeks for rule by an "autonomous Indian government."

Richard Oakes, 27, a Mohawk

from San Francisco, read what

the called "non-negotiable" demands, which included a personal meeting with Secretary of the Interior Walter Hickel, funds to construct the cultural center and an agreement not to interfere with supplies for the invaders.

"The choice now lies with the leaders of the American government — to use violence upon us as before to remove us from our great spirit's land, or to institute a real change in his dealings with the American Indian."

When the sun rose, the big sign was dabbed in red paint on the prison water tower.

The Indians occupied the house where Alcatraz wardens used to live, a two-story white frame home on a high knoll on the rocky island with a spectacular view of San Francisco a mile and a half across the sparkling waters of the bay.

A GSA spokesman emphasized the government had given no ultimatums to the Indians, although Regional Director Thomas Hannon said earlier that if they did not leave, "ultimately, we'll have to take them off."

"We'll make it worth their while," retorted Al Miller, 25, a Seminole from Seminole, Okla. "They'll have to flush us out of every building and hole on the island."

Another Indian, Ed Castillo, 22, of Riverside, an American history instructor at UCLA, said the invasion, like a previous but shorter one Nov. 9-10, showed American Indians were "turning back to our heritage."

Jewish Group Helps Indians On Alcatraz

SAN FRANCISCO (UPI) — Jewish sympathizers delivered food and blankets to Alcatraz Indians yesterday and celebrated the Jewish festival of national liberation among the prison ruins.

Dr. Steven Faffin and other members of the American Jewish Congress crossed San Francisco Bay to the island aboard a fishing boat laden with traditional Hebrew food.

Faffin said the food would be served and a "Menorah" candlelighting lit during the religious ceremony celebrating Hanukkah, an eight-day commemoration of the liberation of Jerusalem from the Syrians in Old Testament times.

San Francisco Chronicle

Wed., Dec. 10, 1969

Officials to Meet on Alcatraz

Four high-level regional bureaucrats will meet with the Indian occupation force on Alcatraz today.

But, officially, they won't talk about the island.

The Federal Regional Council, a trouble-shooting committee of regional administrators formed by President Lyndon Johnson for possible use in urban crises, plans to discuss what U.S. service agencies can do for the Indian in this area, not including giving him Alcatraz.

Regional directors of the Department of Health, Education and Welfare, Department of Labor, Department of Housing and Urban Development and the Office of Economic Opportunity are scheduled to attend the 10 a.m. meeting on the occupied "Rock."

MISSING

The General Services Administration, which has custodial authority over the abandoned Federal prison island, and the Department of the Interior, which currently has authority over its future, will not participate in the meeting.

Kenneth Robertson, regional director of the Manpower Administration of the Department of Labor and chairman of the Regional Council, said neither Interior Department officials nor officials of the General Services Administration will be officially included, although it is possible that representatives of the two agencies may sit in as observers.

HOE

"We're not going to talk about Alcatraz as a council," Robertson said. "Our hope is to tell them about things that might be done aside from Alcatraz in the area of manpower development, housing and so on — we'll be talking about new programs we might fund together."

"Our hope is that if we tell them things that might be done, they might decide to make a choice."

Robertson said that he used the word "choice" advisedly, without meaning to imply any ultimatums to the Indians on Alcatraz.

For their part, the some 100 Indians who have occupied the island for nearly three weeks remained committed to nothing short of winning Alcatraz itself.

'Rock' Indians Dislike Tourists

SAN FRANCISCO (UPI) — The Indian invaders of Alcatraz, running short of food and supplies, told visiting tribesmen yesterday they were no longer welcome as tourists on the rocky island.

"We're encouraging people to come to stay — not as tourists," said Dean Chavers, Alcatraz coordinator at the San Francisco American Indian Center. "We're going to have to stop people just coming out for a day."

"We're short on food and supplies now because of the huge number of people who came to Alcatraz for one to four days during the Thanksgiving holiday," Chavers said.

The Indians on the island issued an appeal for a large net with which to fish for food in the waters off the island. "Food is running out and will be gone by tomorrow," said Richard Oakes, whom the invaders have elected "President of Alcatraz."

A three-day "pow-wow" at the former federal penitentiary drew 600 Indians from throughout the nation during the long weekend. They left behind a small teepee for the permanent residents, who started fixing up the crumbling buildings for a long stay.

The invaders began a census to determine how many of the men, women and children on the island intended to become permanent squatters. Chavers estimated about 200 Indians would remain.



The Indians are quartered in a crumbling structure which was built in 1909, once housed convicts.

DOCK OF THE BAY

330 GROVE STREET, SAN FRANCISCO 94102

REMEMBER COLUMBUS

UNCLE TOMAHAWK

"Indian(n): one of the aboriginal inhabitants of America," Webster's Dictionary.

A cast of hundreds, including a small band of California Indians claiming to represent five California tribes, portrayed Columbus' "discovery" of the New World, last Friday night at Aquatic Park.

At first the show went smoothly, giving the white man's version of history. But when Columbus got off his boat, and the narrator said "the land was claimed in the name of her Catholic Majesty, Queen Isabella," war cries were heard in the audience.

Thirty protesting Indians stood up and shouted "go home Columbus! Take your V.D. back!"

The Tac Squad moved in--"Get back up there, why don't you go back to where you came from?"--and the protesting Indians were forced back from the stage.

One of the protestors, Mike Mitchell, a Mohawk, told DOCK OF THE BAY, "I've never seen anything as phony in all my life. I came out here visiting my brothers and sisters, talking about unity among Indians, to fight white oppression. Like anything else, you have some Uncle Tomahawks. Col-

umbus was a starving man when he landed. The Indians gave him food. Why don't they show that? Why don't they show him begging on his knees to live with us?"

Rolling Thunder, another participant, added, "The Indians out there [on stage] are nothing but Uncle Tomahawks. They work for the Bureau of Indian Affairs and the Federal Government to destroy our people. They don't speak for our people. They do what the white man pays them to do."

When asked about the war in Viet Nam, Rolling Thunder said, "We haven't lost anything over there; this is our country here. And we sympathize with those people. We feel those people are entitled to live any way they choose. It should be up to them, as it should be up to us here. One man should not tell another how to live. We don't believe in dictators, the right to rule over others. Unless the white man corrects himself there are going to be more things happening."

"We are still hoping the white man will become civilized and we do see a few of you who are learning to live in brotherhood."

By Cliff Metzler



Long ago before the God of the Blue Eyes
Was known by the Tribe,
The Tribe knew many Gods and Spirits:
Earth Spirit, Water Spirit, Sky Spirit, Corn Spirit,
Buffalo Spirit, Fish Spirit, Moon Princess, and many others
Who were believed in and loved by the Tribe.
Only one Spirit was feared, and that was Disease-Giver,
Who terrorized everyone.
Everyone but one crazy young man named Tall Coyote.
Tall Coyote laughed at Disease-Giver
And said he did not believe in him.
So why should he be afraid of him?
The rest of the Tribe shook their heads sadly, for they knew
For such defiance, Disease-Giver would punish
Poor crazy Tall Coyote.
Sure enough, one day Disease-Giver accosted Tall Coyote
In front of all the Tribe, and said to him:
"Tall Coyote, I have come to kill you!"
That crazy Tall Coyote, he just laughed and said:
"Disease-Giver, I don't believe in you; you cannot hurt me!"
Disease-Giver, he got red in the face and told him to die;
But Tall Coyote kept on laughing.
Again Disease-Giver told him to die;
But Tall Coyote kept on laughing.
After long hours Tall Coyote still laughed;
And Disease-Giver said: "Tall Coyote, please die!"
But Tall Coyote kept on laughing.
Disease-Giver said: "Please, Tall Coyote,
At least have a headache! You are making me lose face!"
But Tall Coyote laughed harder than ever.
It was then Disease-Giver decided
To leave the village of the Tribe
With his tail between his legs,
And was never seen again.
The mind can be a jail, but it can also be a mountain.
Ey — Yaa!

Carlos Cortez



5 SECTION TWO
AKWEEASNE NOTES
Box 435
ROOSEVELTOWN, N.Y.

America Was Discovered At 2 O'Clock in Morning

One of the most fortuitous accidents in history occurred late in the 15th Century.

It was 2 a.m., Oct. 12, 1492, when one of Admiral Christopher Columbus' sailors sighted land and America was discovered.

The occasion had been observed informally in the United States for years — under such names as Discovery Day and Landing Day.

California's legislature declared Oct. 12 Columbus Day

in 1911, and 23 years later Congress enacted legislation that "authorized and requested" the President to issue proclamations designating that date of each year to honor the ancient explorer.

The law invites the public to fly the flag and otherwise observe the anniversary of the discovery of America, even though Columbus was sure he had discovered the legendary Indies somewhere in the Orient.

Oct. 20, 1969 *** San Francisco Chronicle



American Indians dance for prisoners at San Quentin pow-wow

'San Quentin Reservation'

Indian Day at Prison

The rhythmic thump of the ceremonial drum echoed off the walls of San Quentin Prison's crumbling old industrial building yesterday as a tiny American Indian child performed a bouncing, solo war dance. An inmate, one of more than 800 watching from a grandstand in the playing field, stood up and tossed his denim hat out onto the field as a gift for the youngster.

The spontaneous act of appreciation raised cheers from the inmates and prison officials crowded into the sunny afternoon for San Quentin's second annual American Indian Day.

The event brought more than 50 native-costumed American Indian residents of the Bay Area to what their spokesman, Adam Nordwall called "our San Quentin reservation."

The afternoon of Indian singing and dancing at the prison was sponsored by the 65 inmate members of the American Indian Cultural

Group at San Quentin, some of whom also performed during the two-hour-long event in the prison's lower yard.

PRIDE

Prison officials, working with the group and its sponsor, Corrections Officer E. E. Papke, last year officially designated October 19 as American Indian Day at the institution.

Similar cultural-ethnic presentations took place at the institution in the past year as part of an overall program in recognition of ethnic pride.

The Indian inmates, many of them allowed to wear non-regulation white shirts and bits of borrowed costumes for the occasion dedicated their day at the prison to the late Walter Lasley, an Indian and former resident director of the Intertribal Friendship House in Oakland.

Lasley, who died earlier this year, made weekly visits to the Indian inmates for nearly two decades, and was

known among them as "chief."

The crowd who turned out for the prison pow-wow saw a variety of Indian dances and singing that included solo dancing by two pretty Bay Area Indian Princesses from the United Bay Area Council of American Indians.

Gobbledygook

The Lummi, a branch of the Salishan Indians of northwest Washington state, were once great fishermen. White civilization and its attendant influences have caused them to lose some of their proficiency and inventiveness. So an organ of the Great White Father, the labor department, is starting a rehabilitation program for them. What are they to be trained as? Reapers of the streams and sea? Brothers of the salmon and the crab? Of course not. In true bureaucratic gobbledygook the department intends to make them "aquaculture aides."

—Milwaukee Journal.

There is an alternative?

6



***INDIANS—REQUEST FOR TREATY RATIFICATION**

Question No. 1,770—Mr. Diefenbaker:

Will the government give favourable consideration to placing before Parliament a Bill to confirm the terms of all Indian treaties made prior to Confederation and in particular the Jay Treaty?

Mr. H. E. Gray (Parliamentary Secretary to Minister of Finance): Mr. Speaker, I am also answering this question on behalf of the Minister of Indian Affairs and Northern Development. The answer is as follows:

A general study of all Indian treaties is now being carried out and it would be premature to make any comment at this time. This matter was also discussed during the Indian Act consultation meetings and will be discussed at future meetings.

The government will do all it can to abide by the provisions of the treaties bearing in mind the terms of the Canadian law.

The Indian Claims Commission, when it is established, will provide the Indian people with a means to have their claims heard.

The question of the Jay Treaty is under active consideration by the responsible department of government. A decision will be reached soon.

COMMONS DEBATES

March 31, 1969

Indian girl takes case to minister

CORNWALL, Ont. — (CP)

— Kahn-Tineta Horn, thwarted in her efforts to have charges of assault and kidnapping laid against a Cornwall policeman, says she will take her case to Attorney-General Arthur Wishart and Justice Minister John Turner.

Cornwall Attorney Malcolm MacDonald said over the weekend there is insufficient evidence to lay charges.

Indian in N.B. prison ordered deported; U.S. may not accept him after army stint

Special to The Globe and Mail

DORCHESTER, N.B. — A North American Indian serving a prison sentence here is under an order of deportation to the United States which may not accept him because it no longer recognizes him as a citizen because he served in the Canadian Army.

Horace John Meader, 39, was ordered deported at a hearing Sept. 11 after he was sent last April to Dorchester Penitentiary for the fourth time.

Dr. Noel Kinsella, chairman of the New Brunswick Human Rights Commission, said he is worried that Meader might end up without status as an deportable "nobody."

Dr. Kinsella said he is

trying as a private citizen to help Meader because his case "doesn't seem to fall within anybody's jurisdiction"—not even the human rights commission.

Meader, who is serving a three-year sentence for breaking and entering, was born in Perry, Me., is a member of the Passamaquoddy tribe.

Wesley E. Jorgensen, the U.S. consul-general in Saint John has told Meader that it appeared he had lost his claim to U.S. citizenship because he served in the Canadian Army from 1951 to 1953.

A consulate official visited Meader in prison but he refused to take an oath or sign an application for registration. Meader has a right of appeal against his loss of citizenship but Mr. Jorgensen

said that without Meader's co-operation the consulate cannot submit the required forms to Washington for a formal determination of his citizenship status.

Dr. Kinsella said Meader has a wife in Canada and wants to remain in New Brunswick when he is released.

"He's happy that the Americans don't want him," Dr. Kinsella said.

An appeal against the deportation order will be heard in Ottawa on Nov. 28 and because of this, Canadian immigration officials say they cannot comment on Meader's case.

However, if the deportation is ordered to be carried out, one of the first moves by Canadian authorities will be to do what Meader has refused

MacEachen in order to ensure the government would stop harassing Indians at border crossing points.

Spokesman for the Indian delegation, Mr. Mitchell said, "the government had promised action for the past 12 months and had done nothing."

According to him, Mr. Cote told the delegation Indians had no rights other than ordinary Canadian citizens.

Mr. Mitchell said the minister expressed doubt the United States was honoring the Jay Treaty of 1794 between the U.S. and Great Britain.

However, Mr. Mitchell said a 1928 decision of the Supreme Court had found the Treaty was in force. The Canadian Supreme Court in 1956 found parliament had failed, however, to pass legislation which would implement the treaty for Canada.

TROUBLES

Troubles arose last December when a customs official decided to "crack down on Indians who reside on St. Regis Reserve and ordered more consistent enforcement of the regulations."

When asked if more demonstrations were planned, Mr. Mitchell answered, "I hope not, but I hope Tuesday's meeting will bring something deserving to Indians. I fear another demonstration won't be the same as the last. I can see a lot of people getting hurt on both sides if the Canadian Army is implicated."

He also indicated Mohawks are considering suing the St. Lawrence Seaway Authority for

misuse of an agreement signed in 1956, in which a resolution regarding expropriation of land specified the land was for the use of building a road.

NO BUILDING

"The agreement didn't give permission to build a customs building or warehouses nor the laying of pipe line," said Mitchell. "These commodities are on our land illegally."

The agreement was signed in the presence of Band Council members and department of justice and Seaway Authority representatives, said Mr. Mitchell.

Mr. Mitchell also said government officials told the delegation Tuesday the Jay Treaty was signed between the U.S. and Britain when Canada didn't exist.

"But the British North America Act states that all treaties must be honored that were inherited from Britain," said the Indian spokesman, adding he Iroquois Confederation of North America has enlisted the aid of a lawyer regarding the Jay Treaty and a statement will be made at a later date.

He predicted if the Indian Policy Act is passed, it will make Indians Canadians, "and I can see when Indians have to hold visas and passports, reserves will mean nothing."

"We will fight to the end to preserve our reserves and protest becoming nationalized Canadians," he said. "There might come a time when Indians would be proud to call themselves Canadians, but it will be a long time."

Mr. Mitchell said he invited Mr. Chretien to visit the reserve and discuss his new Indian policy.

"The minister said he visited the reserve this summer to discuss the matter and asked us how many times he has to make the visit to tell Indians the government's stand."

However, the delegation and Band Council members denied he had visited the Band Council this year.

Forty-four Indians were arrested for blocking the highway during last December's siege on Cornwall Island when Indians blockaded the International Seaway Bridge in protest against curtailment of free border crossing rights for Indians.

Canadian customs officers began enforcing a 1956 ruling that repealed the Indians' right to bring duty-free goods across the Canadian-American border.

During the traditional Indian unity convention held at the Long House, Hogansburg, in August, announcement was made of a protest against the position the government had made in what was termed as "illegally denying North American Indians people of their inherent right to freely travel anywhere on the continent."

"The imposed border that had been illegally created by the U.S. and Canada has caused grave hardships and divided families and disrupted the traditional way of life for Indians," spokesmen said at the time.

STANDARD-FREEHOLDER
TUESDAY, DEC. 16, 1968

Vandalism Has Cost Customs House \$3,000

Vandalism continues to pose an expensive problem at the Cornwall Island custom house in spite of the hiring of security guards.

To date this year, damages resulting from 21 incidents of vandalism have amounted to \$3,000, mostly broken windows.

A federal government spokesman said Monday the main rooms were now protected by security screens and recent damage had been confined to warehouses and secondary buildings in the customs complex.

As a temporary measure, recently broken windows, made of costly double-pane glass, have been boarded up to prevent repetition of the vandalism, he said.

The security guards were hired to protect customs officers following a push-and-shove in-

cident with a group of rowdies late this summer.

A customs officer was reportedly slapped in one episode and the group departed before Cornwall police arrived on the scene.

Criminal offences come under Cornwall police jurisdiction but the department is unable to allocate a constable for full-time duty at the site. "We patrol as frequently as we can but manpower commitments restrict the coverage," said Chief Allan Clarke.

"This is not the result of any aggravation between our officers and island residents," said John Bishop, collector of customs. "Our relations with the band council and residents is very cordial. The damage is the work of a small group of rowdies, a type of person that can be found anywhere in the city."

GLOBE AND MAIL,
NOV. 25, 1969

SEE
EDITORIAL
ON
PAGE
3

Indian Protests About Fence On His Property - Wants To Build Home

October 25, 1969

A fence is THE thorn in the side of Mohawk Indian Mike Mitchell, of Cornwall Island.

Friday, Mr. Mitchell protested to the St. Lawrence Seaway and department of Indian Affairs. He wants the fence, located on his property south of the toll booth of International Seaway Bridge, removed so he can build a house.

Mr. Mitchell said he has been trying for two years now to build a home on his 30 acres of property, but has been told the fence belongs to federal government and cannot be removed.

He said if he built his home east of the property, there would be no roadway for his two children to get in and out.

Director of administration T. J. Quigg of St. Lawrence Seaway Authority told Mr. Mitchell yesterday that several other Indians had requested the fence be removed, adding that their requests had been refused on the grounds the fence was needed to protect cattle and children from heavy traffic.

Mr. Mitchell said Mr. Quigg suggested to him he build his house back towards the east, away from the main artery, then build his own road.

"I have no way of getting to my land unless I go through the fence or through someone else's property," said Mr. Mitchell. "Cattle is no excuse for the fence, there are none around that area."

"I'm just a common Indian who wants to build a house on my own property, the same as anyone else would. But, it's getting frustrating."

RESOLUTION

Mr. Mitchell said a resolution was put forward and adopted by St. Regis Band Council in 1956 which states:

"The new right of way and bridge approaches will have to be properly fenced all along both sides of the same road to protect our cattle and farmers' gates to be located and installed wherever desired by the people involved."

Mr. Mitchell contends the resolution was adopted in the presence of four members of St.

Lawrence Seaway Authority, members of the department of justice and department of Indians affairs.

"It says right in the resolution that gates to be located and installed wherever desired by the people involved and I want access to my land," he said.

Mr. Mitchell said he could afford to build his own home but not put in a road as is expected of him.

ed of him.

"I have tried in a practical, democratic way to have the fence taken down, but there have been a lot of questions unanswered," said Mr. Mitchell.

"Expropriation orders state only when the orders satisfy Indians can Indians give the deed of the land to the Seaway and the Seaway hasn't got it yet," said Mr. Mitchell.



MIKE MITCHELL, LEFT, and Ernest Benedict, RIGHT, study the resolution which states the deed to the land

on Cornwall Island where Mr. Mitchell's property is situated can only be handed over to the St. Lawrence Seaway Authority when orders for the land satisfy Indians.

(Quenneville - Staff)

THE WAY YOU GET
POWER IS TO TAKE IT

Mohawk Indian Cuts Fence To Allow Him Access To Property

November 3, 1969

By DEBBIE FLETCHER
Staff Writer

A section of aluminum fence located on Cornwall Island, south of the International Seaway Bridge, was torn down Saturday afternoon by Mohawk Indian Mike Mitchell.

Mr. Mitchell, who has been protesting the location of the fence for two years, threatened last week to tear it down.

He said the eight-foot wire structure kept him from getting to his property. To reach his 5-acre parcel of land, he had to cross through territory belonging to other St. Regis Indians.

His section was enclosed on three sides, leaving the fence side as the only possible location for a private entrance.

Two Cornwall City Police officers appeared on Cornwall Island shortly after the fence-cutting.

"We can't give you a yes or no on this issue," they told the 21-year-old Mohawk. "We will look into it and contact you later."

"As far as we know this man may be perfectly within his rights," Det. Lucien Laroche told The Standard-Freeholder. "According to Mr. Mitchell, there is an agreement which says he is within the law, locating a gateway to his own property."

Mr. Mitchell said resolution Number Six, passed in 1956, gives landowners permission to install gates where they desire. He contends the resolution was adopted in the presence of representatives of the St. Lawrence

Seaway Authority, members of the department of justice, and the department of Indian Affairs.

Several Indians were gathered on Mr. Mitchell's property, Saturday, when the fence was cut. They were helping him clear land behind the fence, where the young Mohawk will build a home. Cement foundation blocks were piled at the site.

"This land of mine has been wasted since the bridge opened a dozen years ago. I want to build a house on my property, and I take full responsibility for tearing down the fence," he said.

T. J. Quigg, director of administration of St. Lawrence Seaway was not aware the fence had been torn down until this morning. He said he would contact the bridge authority and look into the matter.

Stanley Island Issue Questioned In House

November 20, 1969

OTTAWA (Special) — The government is trying to discourage Indian bands from entering into long-term leases for their lands, Russel C. Honey, parliamentary secretary to Indian and Northern Affairs Minister Jean Chretien said Wednesday.

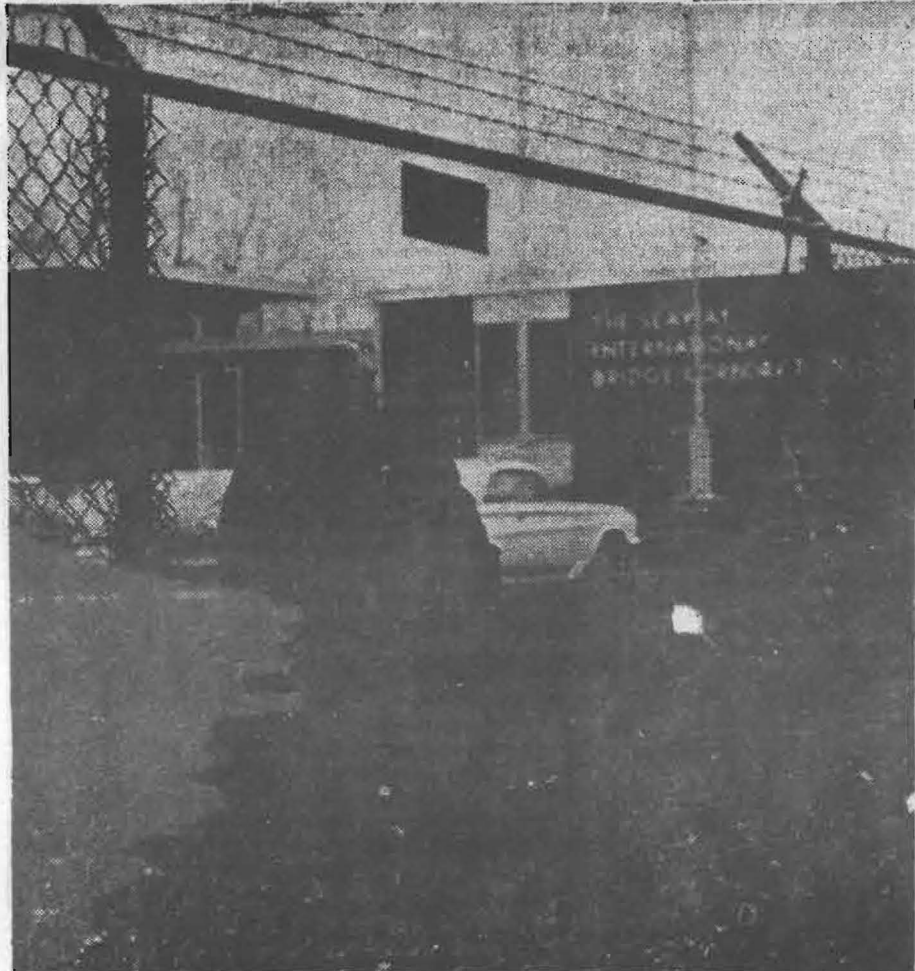
He was replying to a question on the order paper from Wallace Nesbitt (PC - Oxford) with regard to the leasing arrangements affecting Stanley Island, a part of the St. Regis Indian Reserve.

Mr. Nesbitt asked if leasing arrangements had been entered into and what measures were being undertaken by the government to ensure that the

situation was remedied and that such exploitation did not take place in the future.

Mr. Honey said that a lease for the island had been in effect since 1899 and was for a term of 99 years. The St. Regis Band council had retained a firm of solicitors to act on its behalf to enquire into the validity of the leasing arrangement.

"For some years the department has endeavoured to discourage long-term leases, but in the final analysis, the decision remains with the Indian people in keeping with the policy of encouraging them to make their own decisions," Mr. Honey explained.



DET. LUCIEN LAROCHE ambles through the spot where Mohawk Indian Mike Mitchell cut a section of fence bordering his property.



MIKE MITCHELL, LEFT, discusses his latest move, cutting a section of wire fence which blocked his access to his property, with Det. Lucien Laroche, RIGHT, of city police. (Staff Photos)

PEACE causes reservation war

By CHARLES T. RUSSO

Conflict within the Onondaga Indian Reservation has risen to the surface the past few days, centering mainly around the actual role of the Council of Chiefs in governing Indian affairs.

One force contends that the chiefs have been acting without regard to the people of the reservation.

Representatives for the chiefs, on the other hand, say that those making the charges are "trying to run the chiefs against the people."

In the middle of the controversy is Ronald Jones, a resident of the reservation who is a spokesman for the Iroquois Indian Improvement Organization and a staff worker for the Nedrow office of PEACE Inc., the local anti-poverty agency.

The dissension was made public with the disclosure that the Improvement Organization is seeking federal intervention in reservation business.

Ask Injunction

Among letters sent to government officials was one to a Washington attorney requesting a federal injunction on the treasury and bank accounts of the Onondaga Nation "in order that these records and the amount withstanding may be audited."

The letter, dated Nov. 20, states one of several problems cited by Jones:

"On several occasions we have asked for information as to how much money was in the Nation treasury and reports on where the money was being spent, but were refused. We feel that we have the right to know this information any time that we ask since we are the people and we do still have some power."

The letter was signed by Spencer Beckmen, another member of the Improvement Organization.

Hide Data

Jones claims that financial data and other information which should be public to all the people of the Onondaga Nation are not being released by the chiefs.

A spokesman for the chiefs, however, countered that the information is available to whoever attends the Longhouse meetings of the Council of Chiefs.

But Jones is more specific in his charges.

For one thing, he claims that the chiefs are doing nothing to help the poor on the reservation.

He points out that 75 per cent of the homes do not have running water; that 20 per cent do not have electricity and that 80 per cent of the land is going to waste.

Water Problems

Those without water have outhouses. They obtain their water either from wells or from springs on the reservation.

Solvay Process maintains a water line running through the reservation, along the west side of Route 11A.

The company, said Jones, has welcomed the Indians to tap the line for their own pipe lines into their homes.

Those homes directly on the

west side of Route 11A, Jones says, do have water, while those on the east side and those along 11A do not.

Jones contends that it should be the chiefs' responsibility to see that the water is piped into all homes.

Powless' View

Irving Powless Sr., one of the chiefs, doesn't agree. Powless points out that in the white community, the government doesn't come in and supply water and electricity for those who do not have it. Likewise, the Indian government cannot supply water lines for all their people.

"We can't tell people to put in electricity if they don't want it," he said.

Jones said that Solvay Process has offered to give the main water line to the Onondagas, but the chiefs reportedly turned down the offer on the grounds that the line is old and will have to be replaced.

Another charge made by Jones is that the chiefs have been acting without the consent of the people.

For example, he said that approval for selling reservation land to the state for Rt. 81 was granted by the chiefs alone.

Illegal Sale

Such a deal, says Jones, requires a vote of the people. Since no such vote was taken, he claims that the Rt. 81 deal was illegal.

Another example cited by Jones was an agreement with the Tennessee Gas Pipeline Co. in June, 1967 to run a gas line through the reservation.

The agreement, said Jones, was signed by only two chiefs and the former Indian agent, Clifford G. Hall, when it legally required the signature of at least eight chiefs. The 30-year contract involves an annual payment of \$3,000 to the Indians for rental of the land, with 10 per cent increases every 10 years.

Powless and other chiefs blame PEACE for Jones' charges, claiming that the federally-sponsored organization is behind his actions.

Stage Protest

Yesterday, a group of 25 to 35 Indians stood in the cold at Rts. 11 and 11A leading into the reservation waiting to stop a PEACE-sponsored bus which reportedly was to pick up reservation children for an educational tour.

Michael Constrastan, coordinator for the Nedrow PEACE office, said that no such trip was planned for yesterday. He explained that when similar trips are scheduled, they are for children of some 550 low income families throughout the southern part of the county and not just the reservation. The bus, he said, picks the children up in front of the PEACE office. It is not allowed on the reservation.

Furthermore, Constrastan said it is not the place of PEACE to become involved in the inner conflicts of the reservation. Jones, he said, is not acting as a member of PEACE, but as a resident of the reservation.

Last spring, members of the Improvement Organization went to PEACE and requested money for a self-help program which will correct deficiencies such as an inadequate water supply, substandard

ard residential dwellings and the lack of sewage facilities.

In April, the PEACE board of directors approved \$20,000 for the program.

It was a special project for PEACE. They were to leave complete control and work to the Indians — without strings. Also, it was the first time that the Indians had accepted as-

sistance from any federal program.

Reject Offer

But the 26-member council of chiefs turned the offer down.

In a letter to PEACE, Irving Powless Jr., secretary of the Onondaga Nation, said that



SU prof's idea

Nov. 23, 1969

Indian park

By RICHARD G. CASE

A national historic park — dedicated to the culture of New York's Iroquois Indians — has been suggested for a site close to the Onondaga Penitentiary, near Jamesville. The idea originated with Prof. Spencer Parratt of Syracuse University. It has been discussed informally behind-the-scenes until now.

Two Vital 'Ifs'

The probability of realization is connected to two "ifs." If Onondaga County abandoned all or part of the penitentiary property and turned it over to the federal government or a private committee for a park.

If federal funds were made available for the project.

The area in question is known as the "Pen Sit." Here, 330 years ago, an Indian village was the center of activity and government of the six nation Iroquois Confederation.

Burned in 1696

The village was burned in 1696 but notable traces were uncovered by archaeologists in 1961 and 1962.

A reconstruction of this village is the heart of Parratt's idea.

Although some of the penitentiary land has traces of early Indian culture, the village lay on the 108-acre farm of James Keough, just south of the county property line, between Taylor Road and Route 91. This would have to be purchased.

The suggestion is that the penitentiary land be joined to the Keough farm to make a 290-acre historic park.

The planning agency study suggested that the "strong Indian heritage of Onondaga

County supports a monument of this nature." The site was seen as mainly educational, as opposed to recreational.

"It would give local school children an opportunity to study the early Indian history as well as the science of archaeology. A large museum is needed to house the many significant artifacts found in the county," the report said.

In the past, persons interested in local history have been critical of the loss of Indian artifacts recovered in Onondaga. Much material taken by archaeologists has gone out of the county and even the state. In the 1961 and 1962 "digs," artifacts were divided between the Brewerton Museum and Fort Stanwix, at Rome.

Two Points Stressed

The planning agency concluded that the feasibility of the park was related to two things:

"The first is the willingness of the county to turn over its present penitentiary site for use as part of the park.

"The second point is the apparent lack of funds for such a project. To our knowledge, the U.S. Parks Service has no monument to the Indians of the Northeastern U.S. This site would be ideal for such a monument. Indians from the Onondaga Reservation could be employed as guides and lecturers for the site. Its location makes the site convenient to the many visitors who pass through the area each year."

He said he thought the park would provide not only an educational place to visit but "give the Iroquois people a sense of self-respect; that's important, too."

"... we do not approve of receiving funds from your agency."

Powless pointed out that the chiefs did not know of the proposal and that no funds are to be allocated to the Onondaga Nation "without first consulting with the chiefs."

THE DAILY MESSENGER, CANANDAIGUA, NEW YORK
NOVEMBER 12, 1969

Indian Chief And Warder In Pickering Observance

By TOM O'CONNOR

A state assemblyman and a Seneca Indian chief smoked "the pipe of peace" yesterday in front of the Pickering Treaty rock on the Court House lawn and talked of a renewal of peace between the government and the Indians.

Assemblyman Frederick Warder of Geneva and Chief Running Big Bear (Harry Logan) of the Cattaraugus Indian Reservation commemorated the signing of the U. S. - Indian treaty which took place 175 years ago.

The chief pointed out that although the Indians never violated this treaty the United States did "when it permitted the building of the Kinzua Dam near Salamanca which required some 10,000 acres of our already small reservations."

New 'Peace' Proposal

Chief Running Big Bear told the approximately 50 persons, mostly children, at yesterday's ceremony that the establishment of a state park on Boughton Hill in Victor, to preserve the historic Seneca Nation capital site, could bring about new "peace" between the government and the Seneca Indians.

The Indians resumed attending the Pickering Treaty ceremony last year. Since 1963 they stayed away because they felt the treaty had been broken when land was taken for the dam.

The chief pointed out that the treaty included the promise by the U. S. that the six - nation Iroquois Federation, which included the Senecas, would retain certain lands forever.

However, some of these lands were taken by the federal government in recent years for a

Powless Sr. said that "We want to do it ourselves. We know what's right for our people here."

By late afternoon yesterday, a huge sign was strung up between the spans of a road sign at Rts. 11 and 11A. It read: "PEACE KEEP OUT."

flood control project near Salamanca, which took acreage of the Seneca reservation there.

Resolution Cited

Assemblyman Warder said that the State Historic Trust has passed a resolution to make the purchase of the property, known by the Indians as Gannagaro, on Boughton Hill, "a top priority" item so that the land can be used for a state park.

Because of budget cuts money appropriated to buy land for historic sites for state parks had been postponed, Warder added.

Chief Running Big Bear said the establishment of Gannagaro as a state park in memory of the Seneca Indians capital site would bring "renewed peace."

He said, "My people never violated this longtime peace agreement (Pickering Treaty). We buried our war clubs and have honored this treaty for 175 years."

The Seneca Chief also said, "Time after time the American Indian has lost his land because he honored his treaties. He kept his promise sacred."

Hope Expressed

Chief Running Bear continued, "It is the hope of the American Indian that the remaining treaties, made in good faith, with the United States will be considered sacred agreements and honored."

He said, "Hopefully, the preservation of Gannagaro will bring about a better understanding of peace and harmony to the world."

Chief Running Big Bear said he was substituting for Sachem Chief Corbett Sundown of the Tonawanda Reservation, who could not attend the ceremony.



LIGHT PIPE OF PEACE — J. Sheldon Fisher (third from left) is shown lighting a peacepipe held by Seneca Chief Running Big Bear (Harry Logan) as part of ceremony commemorating the 175th anniversary of the Pickering Treaty in front of the Court House.

LONELY WARRIORS
by R.A. Swanson

Distant drums from the mountain tops
Deep in the concrete canyons of Seattle
and Tacoma lonely ears are straining
to hear the songs of their childhood
On the main streets and first streets
of Los Angeles and Spokane homeless
warriors walk the night to look and
listen for some trace of other tribesmen.

from "12 by 3 plus 1"
NW Assn. on Indian Affairs,
Richland.

DIRECTION

I was directed by my grandfather.

To the East;
So that I might have the power
of the Bear.

To the South;
So that I might have the courage
of the Eagle.

To the West;
So that I might have the wisdom
of the owl.

To the North;
So that I might have the craftiness
of the fox.

To the earth;
So that I might receive her fruit.

To the sky;
So that I might live a life
of innocence.

by
A. Lopez (Papago)

A NORTH AMERICAN INDIAN PRAYER
by Guy E. Calkins

O, Great Spirit, no North American Indian can walk alone today.
In this time of the rising up of our Indian Nations, we plead with
thee to give us true Indians of strong Indian minds, great Indian
hearts, true Indian faith, and willing Indian hands.

Give us --

Indians whom the bribes of the white man cannot buy;
Indians whom the lust of the white man's way of life cannot
kill;
Indians who have great honor -- Indians who will not lie;
Indians who possess wise and honest opinions and a strong
Indian will;
Indians who can fearlessly and unflinchingly stand before the
deceitful and conniving white political outlaws and
their renegade Indian vassals of today;
Tall Indians, proud Indians, who will dedicate and pledge
their might and their lives to the great task of welding
our awakening Indian Nations into a solid, unyielding
Indian chain that will stretch across the length and
breadth of this North American continent;
True Indians of great compassion who will not shirk their
sacred duties and obligations to our Indian people;
True Indians who will not barter their honor and their self-
respect by sacrificing the welfare of our Indian people
for personal gain and dubious prestige from the wily
white swindlers;
Indians who will fight for the preservation of true Indian
dignity;
Indians who will faithfully strive for the preservation of
true Indian identity;
Indians who will do everything in their power to revive our
dormant Indian culture and our Indian languages;
Indians who will set a high example that will fire our Indian
youth with great pride in their Indian race and heritage;
Indians who will not falter and who will unceasingly work for
the cause of North American Indianism;
For, while the treacherous white political outlaws with their
false creeds, their hoards of ill-gotten riches and
their criminal deeds struggle in their insidious world
intrigues and their internal political strife, Freedom
weeps;
Terrible wrongs rule this sacred land, and waiting Justice
for the Indian sleeps;
O, Great Spirit, hear our plea -- Give us true Indians.
We have spoken.

SECTION 3
AKWESASNE NOTES
Box 435
ROCKY HILL TOWN, N.Y.

9

AN INDIAN PRAYER
by Tom Whitecloud

O, Father, whose voice I hear in the winds
and whose breath gives life to all the world,
Hear me!

I am a man before you, one of your many children.
I am small and weak.
I need your strength and wisdom.

Let me walk in beauty and make my eyes behold
The red and purple sunset.
Make my hands respect the things you have made,
My ears sharp to hear your voice.
Make me wise so that I may know the things
you have taught my people, the lessons you have
Hidden in every leaf and rock.

I seek strength, Father -- not to be superior
to my brothers, but to be able to fight my
Greatest enemy -- myself.

Make me ever ready to come to you with clean
hands and a straight eye so that when life
fades as the fading sunset, my Spirit may
Come to you without shame.

from a monument at
Six Nations Museum,
Onchiota, New York.

We are the red men

Many once were we

Along came the white man

Now we're hard to see.

The earth was our body and soul

The sky open and free

God and gold were the white man's tools

That forged the chains that bind us.

His tide of poison washed our minds

Its strength grows greater still

It ebbs and flows over everything

Our good earth it will kill.

Blaise Chartrand
Kwakwaka'wakw



ADJUSTMENTS
By Ronald Rogers

I wrote a poem in class today.
I worked very hard at it.
The poem said, "I love you."
I turned it in to the instructor.
When I got it back, it was all marked up.

THE GIRL WHO BECAME AN EAGLE -- Legend

There was once an old man and an old woman.
They had only one daughter. The little girl
liked to follow her mother about the house,
doing everything her mother did. Although
this was the way for the child to learn a
mother's ways, it annoyed the mother and she
was often cross with the little girl.

One day, when the little girl had followed her
mother around, grinding corn, lighting a fire,
folding the dough for bread, just as her moth-
er did, the old woman became very angry.

"Bushy-head!" she cried, "you are always in
my way!"

The little girl did not answer, but went to
another part of the house and began another
task. As she worked, she sang. This made the
mother even angrier.

"Bushy-head! Stop that noise!" she called.

The little girl kept on singing. Her mother
kept on scolding. After a while, the song
began to sound like the call of an eagle.
Finally, the old woman went into the place
where the girl was working and singing, and
as she stood there, scolding and scolding, the
girl turned into an eagle and flew away!

Now the old man and the old woman had no child
for the little girl still flies as an eagle,
even today.

And that is why we never scold our children.

quoted in *Fur, Fin &
Feather*, Gilcrease Inst.
Box 2419, Tulsa, Okla.

Only When I Laugh

CUSTER DIED FOR YOUR SINS by Vine Deloria. 279 pages. Macmillan. \$5.95.

Indian history is notoriously full of broken covenants, callous horse soldiers and greedy land-grabbers—all encouraged from Washington. Though Vine Deloria dwells on such things with savage wit in this remarkable book, he is more bitterly concerned with the recent past and the havoc worked among the long-suffering tribes in the past 20 years by less officially baneful agencies—compassionate missionaries, humane anthropologists and liberal bureaucrats. Their doings, says Deloria, justifiably provoked a Sioux leader to tell a congressional hearing that what the Indians really want is "a leave-us-alone law."

Deloria is in a unique position to know. A young, tough and dedicated member of the Standing Rock Sioux tribe, he is, at 36, a former executive director of the National Congress of American Indians and an aspirant lawyer. He is also a wittily perceptive writer, as he shows best in a provocative chapter devoted to "Indian Humor."

Far from being wooden, Deloria says, Indians are wildly comic. He invokes two favorite subjects of Indian mirth. One is Custer, who was found wearing "an Arrow shirt," and the other is Columbus. Indians, watching his landing, groaned, "There goes the neighborhood." Deloria cites bumper-sticker slogans: "God is Red" and "We Shall Over-run." There are other contemporary jokes, like the one about a poll which disclosed that while only 15% of the Indians wanted U.S. forces to get out of Viet Nam, 85% wanted U.S. forces to get out of America. The source of Indian humor, Deloria makes clear, is a kind of desperation that makes for grim laughter: "If they bring that War on Poverty to our reservation, they'll know they've been in a fight."

Termination and Tribalism. The book ranges from the origins of scalping to differences between the new black and the old red nationalism. But Deloria really wants to talk about topics that few white Americans know anything about—termination and tribalism.

Termination is the proposed final solution to the Indian problem, a Government policy advocated since 1953 with the apparently laudable, liberal and practical notion that federal aid to Indians should be cut off, reservations closed down, and all remaining Indians independently blended into something called "the American economic and cultural mainstream."

A classic example, in Deloria's view, is the Menominee tribe of Wisconsin. With large tax-exempt holdings, communal responsibility, a profitable sawmill and lumbering business, about 3,000 Menominees, before "termination" began in 1961, were nearly self-supporting. They cost the Federal Government only about \$50 per head in aid a year, a level far lower than in many white communities. Then the reservation was made into a regular Wisconsin county, tax exemptions were cut off, and Indians who occupied land were allowed to buy or rent it. In the eight years since termination, many have become dead weights on the state's welfare programs.

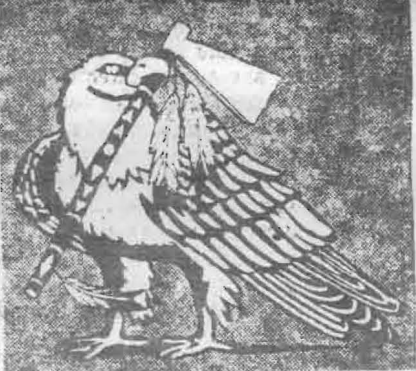
They have, in fact, cost Wisconsin nearly \$2 million.

The fact that the Menominee fiasco was brought about with the approval of liberal, high-minded and progressive men, among them Senator Frank Church of Idaho, is indicative of a historic conflict between the highest white American ideals and the requirements for Indian cultural survival. For nearly a century, the American dream has been a composite society in which arriving immigrants, eager to be assimilated, dropped their old folkways in favor of the means provided by their adopted countrymen. Until just lately, American rhetoric glorified the melting pot—and assumed that it was working. Then blacks, who could not really be assimilated because of their color, and some whites who gave thought to the strength and vitality lost with the old ways, began to complain. Indians, Deloria says, have always objected. For more than 100 years they have been desperately trying to practice red nationalism in a white land. In Deloria's opinion, the termination policy, which implies integration of Indians, is a loser's game. It has not worked and it will not work. It creates "hardship among Indians," and it does not, in the long run, save money. Indians do not want to be assimilated. They want to be themselves.

Jobs and Education. The enduring quality of the Indian, Deloria says, lies in the tribe. Tribes behave in many different ways. Yet "they stubbornly hold on to what they feel is important to them and discard what they feel is irrelevant to their current needs." Deloria has a little patience, however, with those anthropologists who feel that Indians should ignore the white world and immerse themselves in folk customs as he has with tribal chieftains ("Uncle Tomahawks," he calls them) who will do anything to butter up the whites. What he clearly hopes for is a sensible use of both worlds.

CUSTER DIED FOR YOUR SINS

AN INDIAN MANIFESTO BY VINE DELORIA, JR.



White cultural history may at last be moving in favor of the Indians. The new emphasis on the value of primitive societies, the growing U.S. concern over maintaining the ecological balance of the continent, the agitation of black nationalists for a separate but equal black culture in white America are all significant to Deloria.

TIME, OCTOBER 10, 1969

CULVER PICTURES



WHITE SCOUTS AND MASSACRED INDIANS (CIRCA 1868)
He wore an Arrow shirt.

CUSTER DIED FOR YOUR SINS, An Indian Manifesto. By Vine Deloria, Jr. Published by the Macmillan Company, Collier-Macmillan Ltd., London. 279 pp. \$7.25

By
Boyce Richardson
MONTREAL STAR

THE BEST thing about this book by a young American Indian leader is that it is funny. It is a serious book, but there are some wicked jokes, and the whole tone is sardonic to a degree that is unusual in serious books.

"It has always been a great disappointment to Indian people," writes Mr. Deloria, "that the humorous side of Indian life has not been mentioned by professed experts on Indian affairs." He devotes a chapter to Indian humor and Indian jokes—the title comes from a car bumper sticker put out by the National Congress of American Indians when Mr. Deloria was its executive director. It is typical of his free-and-easy, irreverent approach, that another car sticker he issued once said, "We Shall Overrun." This was a joke about Western movies where thousands of Indians appear on the brow of the hill ready to overrun the wagon train. "When we showed the card to various blacks in the civil rights movement, they didn't know how to take it, and several times there was a tense situation until the card was explained."

The best jokes in the book are not other people's jokes told by Mr. Deloria, but his own chapters on anthropologists and missionaries, which are full of bite.

The white North American reading this book is going to be confused, however. Mr. Deloria extols the revival of tribalism, and in the early chapters treats whites with such contempt, especially those

who wish to help Indians, that one is remorselessly driven to accept his conclusion that the best thing we could do for Indians is to take no interest in them.

This is not quite, as one gathers by the end of the book, his total conclusion. In the first chapter he says: "The primary goal and need of Indians today is (not) to be classified as semi-white and have programs and policies made to bleach us further. Nor do we need further studies to see if we are feasible. We need a new policy by Congress acknowledging our right to live in peace, free from arbitrary harassment... We need fewer and fewer experts on Indians. What we need is a cultural leave-us-alone agreement, in spirit and in fact."

He is consistent in this view through most of the book. The story of how Indians got in their present plight is familiar, and for Canadians his description of the U.S. termination policy is full of interest: the attempt by the federal government to withdraw from Indian affairs always had the same result, that the Indians were tricked out of more land. Indeed, at one point Mr. Deloria seems to suggest that all of white society's dealings with Indians, right up until the present day, have had the same motive, to get hold of the land.

By the middle of the book he is presenting some rather strange arguments, for example, that the most basic principle of man's history is that "certain lands are given to certain peoples. It is these peoples only who can flourish, thrive and survive on the land." Thus, he says, because of natural laws, "America will return to the red man."

In a long chapter describing what is wrong with the civil rights movement, and with the Poor People's March, Mr. Deloria writes:

"Time and again blacks have told me how lucky they were not to have been placed on reservations after the Civil War. I don't think they were lucky at all. I think it was an absolute disaster that blacks were not given reservations."

This has left them, he says, with nowhere to go except to fight to get part of what the white men have. "In our hearts and minds we could not believe that blacks want to be the same as whites," he writes, in explanation of the Indian aloofness from the Washington march. "And we knew that even if they did want that, the whites would never allow it to happen."

The real issue for Indians is "tribal existence within the homeland reservation," and because of that, they need have nothing to do with outsiders. Thus, for an Indian to support Johnson in 1964 was a mistake: the progressive posture was to support Goldwater, who did not propose to change the status quo.

That a spokesman for one of the poorest groups in American society can argue that way itself indicates the pitfalls into which the white man stumbles when he ventures to try to understand Indian affairs. Mr. Chrétien and Mr. Andras might well read Mr. Deloria's book with a rueful feeling that they've heard it all before.

By the end of the book, however, he has said some wise and hopeful things about urban Indians, and admitted that urban Indians are going to dominate Indian politics in the near future. He tries to make of this fact an amalgam with his belief that "tribalism is the strongest force in the world today... and Indian people are in the most advantageous position of any tribal people in the world."

'Custer' Is a Tomahawk of a Book¹¹

CUSTER DIED FOR YOUR SINS, by Vine Deloria Jr. (The Macmillan Company, \$5.95). The reviewer is a Democrat and Chronicle staff writer.

By TALIS BERGMANIS

There's a story about the white man who killed a Cherokee's children, stole his wife, sold his cattle, and burned his farm. The Cherokee chased the man for 10 years and finally caught him.

"Are you the guy who did all those things?" the Cherokee asked.

Yes, the white man admitted, he was the one.

"Well," the Cherokee warned, "you better watch that stuff."

Vine Deloria Jr. uses that tale to illustrate the "polite Indian," the Indian who has suffered in silence while the whites have systematically stolen his land, herded him into rural slums, and tried to forget about him.

Many Indians—particularly the younger ones—feel the time is past for polite responses. It's time for protest and some sort of unified action.

"Custer Died For Your Sins" is a very vocal, biting, and unpolite response. It is both a document of the Indians' misery and an indictment of a nation which consciously promulgates policies that foster that misery. Deloria hits hard at ignorant and racist politicians, self-serving anthropologists, narrow-minded missionaries and indirectly—an apathetic public.

His words tell it all:

About the broken treaties . . . "some years back Richard Nixon warned the American people that Russia was bad because she had not kept any treaty or agreement signed with her. You can trust the Communists, the saying went, to be Communists. Indian people laugh themselves sick when they hear these statements. America has yet to keep one Indian treaty or agreement despite the fact that the United States government signed over 400 such treaties and agreements with Indian tribes . . ."

"History may well record that while the United States was squandering some one hundred billion dollars in Vietnam, justifying this bloody orgy as commitment-keeping, it was also busy breaking the oldest Indian treaty . . ."

"Until America begins to build a moral record in her dealings with the Indian people, she should not try to fool the rest of the world about her intentions on other continents. America has always been a militantly imperialistic world power eagerly grasping for economic control over weaker nations. The Indian wars of the past should rightly be regarded as the first foreign wars of American history. As the U.S. marched across this continent, it was creating an empire by wars of foreign conquest just as England and France were doing in India and Africa."

Writing about the missionaries, Deloria speaks from his life as a Standing Rock Sioux and his five year in church schools. His criticism echoes the statement that the missionaries went to Hawaii to do good, and they did right well.

"It has been said of missionaries that when they arrived, they had only the Book and we had the land; now we have the Book and they have the land . . ."

"The largest differences I can see between Indian religion and Christian religions is in inter-personal relationships. Indian society had a religion that taught respect for all members of the society. Remember, Indians had a religion that produced a society in which there were no locks or doors, no orphanages, no need for oaths and no hungry people. Indian religion taught that sharing one's goods with another human being was the highest form of behavior . . . Christianity came along and tried to substitute 'giving' for sharing. There was only one catch. Giving meant giving to the church, not to other people. Giving, in the modern Christian sense, is simply a method of shearing the sheep, not tending them . . ."

"Most activity centered on teaching and preaching. The thrust was to get the Indians to memorize the Large Catechism, the Small Catechism, the Apostles Creed, the Nicene Creed, and the Ten commandments . . . Salvation became a matter of regurgitation of creed . . . Apparently, the Lord would ask all people to recite the seven steps on Judgement Day."

Deloria also contends that the churches spent more time stealing "converts" from each other than in trying to help the Indians.

And he accuses them of blatant discrimination in missionary work.

"Often the pay scale is based primarily upon whether a man is white or Indian. Indians receive less pay, even with seminary training. And Indians are still assigned to the remote areas with the poorest housing and least facilities. Go out to any mission field today and . . . you will discover that white workers have the best assignments, the best houses, the best fringe benefits, and receive the most consideration for advancement from their superiors."

Anthropologists don't come off too well either.

"Behind each policy and program with which Indians are plagued, if traced

completely back to its origin, stands the anthropologist. . ."

Deloria says that theories put forth by anthropologists—that Indians are between two cultures, that they're bicultural, that they've lost their identity, that they're basically warrior-like—are "crutches by which young Indians have avoided the arduous task of thinking out the implications of the status of the Indian people in the modern world. . ."

"Every conceivable difference between the Oglala Sioux and the folks at Hyannisport was attributed to the quaint warrior tradition of the Oglala Sioux. . . Sioux problems were generated, so the anthros discovered, by the refusal of the

white man to recognize the great desire of the Oglalas to go to war. The very real and human problems of the reservation were considered to be merely by-products of the failure of a warrior people to become domesticated . . ."

"How can the Oglala Sioux make any headway in education when their lack of education is ascribed to a desire to go to war? Would not perhaps an incredibly low per capita income, virtually non-existent housing, extremely inadequate roads, and domination by white farmers and ranchers make some difference?"

—Daily Press
Utica, Friday, Dec. 12, 1969

Pulitzer Prize Winner N. S. Momaday, Talks

'Psychic Dislocation' Problem

By MYRA MacPHERSON
Special to Gannett News Service

WASHINGTON—N. Scott Momaday, the only American Indian to win a Pulitzer Prize, was in town to talk about the book that turned him into a literary celebrity, "House Made of Dawn," this year's Pulitzer novel.

Momaday—a Kiowa Indian who grew up on reservations and now is associate professor of English and comparative literature at the University of California in Berkeley—is calm, affable but somewhat reserved.

The professor in him came out when he talked about today's plight of the American Indian. He called it "psychic dislocation."

"There's a lot of violence in the Indian world—just now particularly," he added. "It's one of the manifestations of a loss of identity. The confrontation between the two worlds—the Indian and the rest of America is essentially violent."

Then, he later talked in personal terms. "A lot of those boys died violent deaths—friends of mine on the reservation. A number are dead now—fights, automobile accidents, alcoholism." Momaday said alcohol was a frequent "escape" of the Indian—"to delude himself into a kind of confidence."

Momaday said, "I think there's a greater awareness of the problems Indian peoples face—but not a sufficient awareness."

He said this with sadness. His book is a beautifully written, searing and heartbreaking account along the same theme: Abel, a young American Indian, returns from World War II and is lost

between the old world of the reservation and the outside world. His controlled bitterness and violence erupts in a killing, and then follows his drunken disintegration with a group of urban Indians in Los Angeles.

In the book, there is a policeman who viciously attacks Abel because he is an Indian.

Momaday said, "I suppose that is a kind of parable on one hand" of what the non-Indian has done to the Indian. "But on the other hand, that type of person exists."

Momaday, 35, patterned his book after other Indians he knew; he himself escaped that harsh discrimination. Both his parents were teachers, working for the Bureau of Indian Affairs, traveling from one reservation to another. Momaday got an extensive education, including a Ph.D at Stanford, and wrote poetry while in school.

One of the things he is concerned about at Berkeley in his Indian studies is preserving in writing the legends and folktales of the Navahos, Koiwas and other Indian tribes. Momaday said most of the legends have merely been handed down orally from generation to generation.

"The Indian is a creative person and expresses his spirit in artistic terms naturally. They are marvelous artists. Momaday's father was a painter."

He considers it vital to collect the Indian folklore in writing now because each generation moves further away from the traditions. "If anything, the generation gap is more pronounced among the Indians than in the rest of America."

Red Powerlessness

By JOHN LEONARD

NEW YORK TIMES

CUSTER DIED FOR YOUR SINS. An Indian Manifesto. By Vine Deloria Jr. 279 pages. Macmillan. \$5.95.

OUR BROTHER'S KEEPER: The Indian in White America. Edited by Edgar S. Cahn. 193 pages. World: New Community Press. \$2.95.

THESE two testaments, like book-ends, contain between them a national disgrace. They press on either side of that disgrace, to squeeze from it all gaseous extenuation, all hypocrisy. What's left in the vise are ghastly facts and a fundament of sin: genocide.

That white America has sinned against the Indian is demonstrable. These books so demonstrate. We, after all, arrived on this continent some 20,000 years after they did. We, not they, invented scalping. We, not they, broke mutual treaties. We, not they, stole two billion acres of land. And continue to steal: between 1887 and 1966, the Indian "land base" decreased from 138 million acres to 55 million acres.

That what we have done amounts to genocide may be inferred not only from the number of Indians left alive today but from the half-life thrust upon them—an infant mortality rate and a suicide rate three times the national average; a life expectancy of 44 years; an annual income of \$1,500; an average of five years in (wretched) schools; and the Bureau of Indian Affairs. For every 12 Indians, there is one "Indian Affairs" bureaucrat; for 900 Indians, one doctor.

Bureaucratic Cretinism

Both Vine Deloria Jr. ("Custer," etc.) and the Citizens Advocate Center ("Brother," etc.) agree that the B.I.A. is awful. The usual bureaucratic cretinism plus policy binges like "allotment" (breaking up communal lands into individual plots) and "termination" (end all Government services once a tribe starts looking self-sufficient, even though the services were pledged by treaty in exchange for land) conspires at a sort of Final Solution to the American Indian problem: the end of the American Indian.

But Mr. Deloria and the Citizens also agree that the B.I.A. is the only institution with even a passing respect for the legal rights of Indians. Indians are that unhappy

minority with so few votes that nobody needs them and a sufficient amount of land that everybody wants. The B.I.A. is the only game in their town.

Deloria is a Sioux, an ex-Marine, an ex-divinity student, a soon-to-be lawyer, a savage wit. He is rough on bureaucrats, missionaries and anthropologists—a greater enemy to Indians than the United States Cavalry. His book looks at how the Indian élite learns to live with Federal agencies and why "Red Power"—based on the socio-psychic advantages of tribal life—has gained so much political ground in recent years. He has incidental advice for blacks (they must create their past, culture, dignity) and whites (we are cancerous, incapable of experiencing serenity). His cultural superiority complex is no more appetizing than anyone else's, but it stimulates.

Documentation of Atrocities

"Our Brother's Keeper" is a catalogue of horrors, all true, all shameful. Our atrocities, past and present, are documented impressionistically. It ends with the usual plea for "participation" by the client in the servicing system; and it proves what Mr. Deloria asserts: no Indian is getting any free ride from the state. Long ago the state promised to provide services in exchange for territory. Now the state finds those promises inconvenient. They should disappear. Distressingly, they refuse.

Of the two books, "Our Brother's Keeper" makes us feel worse. It is statistical. "Custer Died for Your Sins," on the other hand, is personal, and when Mr. Deloria goes on about white culture and tribalism and the rough beast slouching toward a reclamation of all things rural, as signified, he is so arrogant that we argue with him instead of feeling bad. For this reason, "Custer" is the book to buy first. We have fashioned a style for accommodating our guilt, for eating statistics. We haven't yet been able, and hopefully never will be, to posture successfully in front of a real person. Real people are embarrassments. When, beyond their personal embarrassment, they can, like Mr. Deloria, remind us of moral embarrassments, they frighten therapeutically.

POTLATCH — By George Clutesi. Published by Gray's. 189 pp. \$5.95. (CANADA)

By W. C. Reinke

WHITE NORTH AMERICANS

are learning, tragically late, to recognize the value of the culture of red North Americans. Tragically late because much of it has been lost by the death of the last custodians. Authentic recorded portions are to be cherished, then, and especially so if the writer is himself Indian. On both accounts, Potlatch, by George Clutesi, is one of the year's important Canadian books.

George Clutesi, author and illustrator, is said to be a member of the Tse-shaht people of Vancouver Island and attended as a very young man the last of the great ceremonial gatherings which came, in error, to be called potlatches. The assembly was a Tloo-quah-nah, the incidental distribution of gifts, pa-chille, or, as white ears heard it, potlatch.

This type of gathering lasted either two weeks or four weeks, and in the course of it, participants daily recited or performed different parts of the clan's religious and cultural inheritance, by which means the dramas and dances were kept alive. An entertainment of this sort, whether short or long, was a heavy undertaking, requiring the labors of many people to collect the food—the host family provided everything—and the gifts distributed.

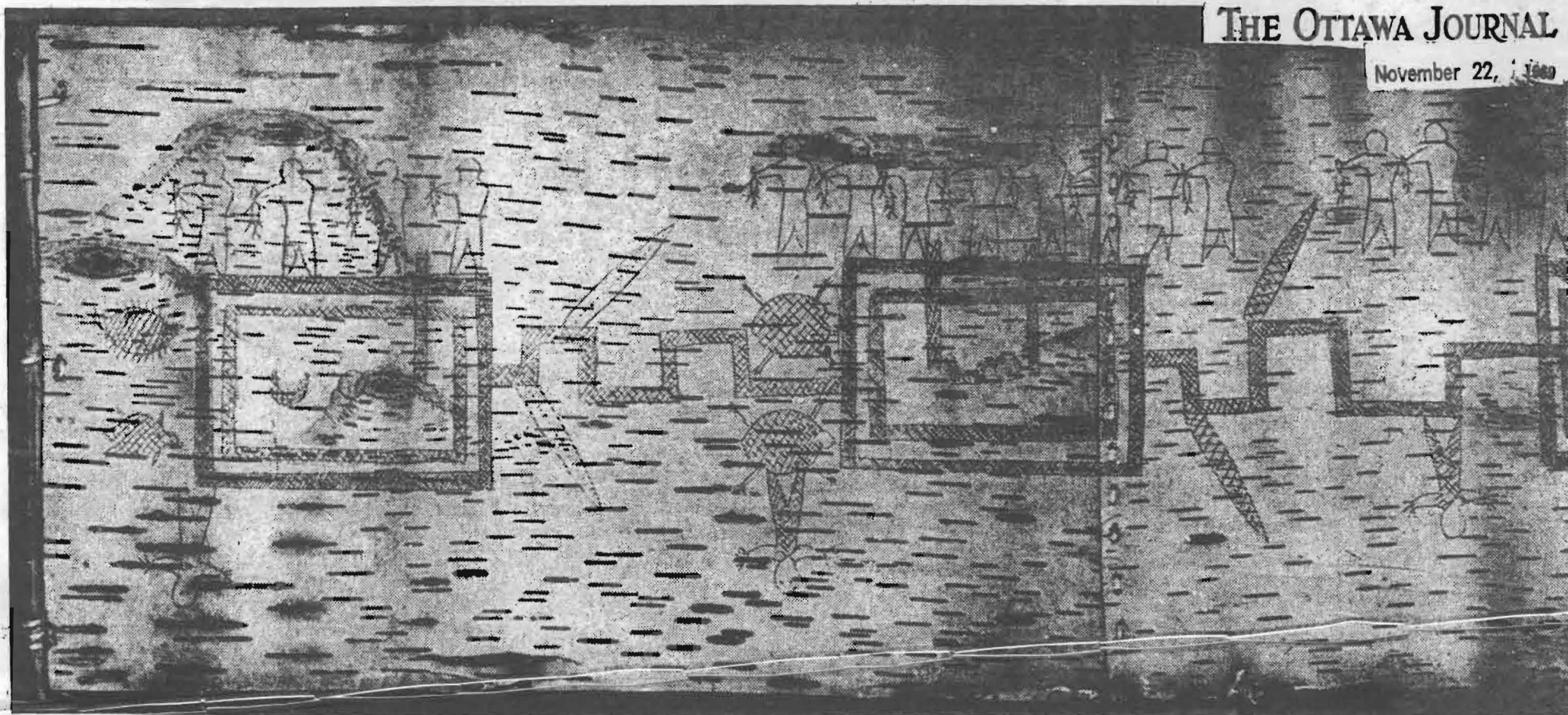
Mr. Clutesi is a leader in the fight to give back to Indian people their pride in their past. Potlatch cannot fail to provide important support to that undertaking.

Show Traces 2,700 Years Of Canadian Native Art

12

THE OTTAWA JOURNAL

November 22, 1969

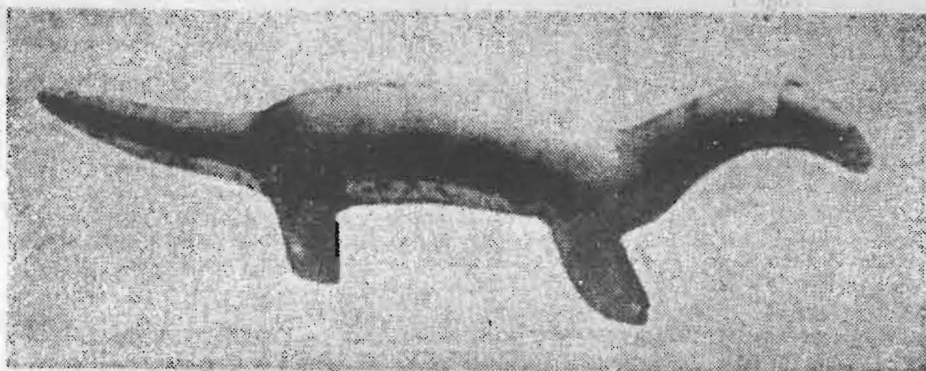


INITIATION SCROLL

This scroll provides a chart for placing ceremonial objects in an enclosure, or "Midaywegun." It also

shows the placing of the officials who will perform the ceremonies. It was purely for reference to ensure

that no mistakes were made.



ERMINE CARVING

This realistic ermine is carved from ivory and is slightly more than two inches in length. Thought to be a sample of Dorset art, the carving has a perforation at the left rear hip, perhaps for hanging around the neck or attaching to clothing.

An exhibition of "Masterpieces of Indian and Eskimo Art" which opened Friday at the National Gallery opens up worlds largely unknown to most Canadians.

In all, 186 pieces are on view until Jan. 11 on the Gallery's fourth floor.

Robert Davidson, 23-year-old carver and painter from the West Coast Haida Indian tribe, came to Ottawa especially to create the four panels which flank the two entrances of the "totem pole room" of the exhibition.

They depict four Haida symbols: eagle, raven, hawk and thunderbird.

These are the only contemporary works in the exhibition, which includes pieces ranging from 700 BC to the 1930's.

The cultures of Canada's prehistoric Eskimos, Indians of the Northwest Coast and tribes of the Central Plains and Eastern woodlands are all represented.

The exhibition was put to-

gether, ironically, by the Museum of Man in Paris.

A total of 11 different Canadian museums loaned works to the Paris Musee, which featured the exhibition for six months earlier this year.

The National Gallery claims Europe "acclaimed the works as representing 'one of the great art forms of the world.'"

It also includes a display of photographs taken at Haida villages during the last decades of the 19th century, before destruction of totem poles, and portraits by Irish-born 19th century artist Paul Kane, who spent many years recording Indian life.

French anthropologist Claude Levi-Strauss was enthusiastic after he viewed the exhibition: "I consider that the culture of the Northwest Indians produced an art on a par with that of Greece or Egypt," he said.



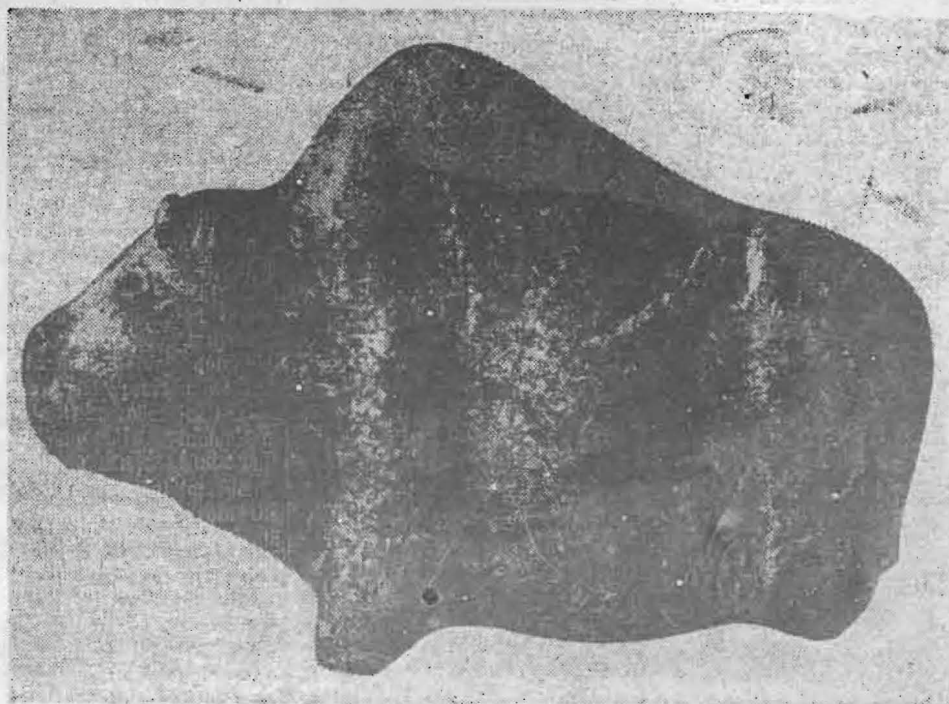
HARPOON HEAD

Carved from walrus tusk, this harpoon head was used for seal and walrus hunting and is typical of the early part of the Dorset culture.



SPINDLE WHORL

Spindle whorls were used for spinning goat wool and dog hair for weaving blankets. They were found only among the tribes of the southern coast of British Columbia.



BUFFALO

This white quartz effigy of a bison was found near Melville, Saskatchewan, in 1964. This figure, no doubt played an important role in the ceremony that preceded the buffalo hunt.



EL GRITO DEL NORTE

EL GRITO DEL NORTE
Box 466, Fairview Station
Española, N.M. 87532



a cry for justice in northern new mexico

Give The Ceremonials Back To The Indians

Once again, as in past years, people from all over this nation and from foreign countries came to see the Indians display their heritage in songs and dance at the Inter-Tribal Indian Ceremonials held in Gallup, New Mexico. According to The Independent, Gallup's only newspaper, the "Ceremonial was the most successful ever held."

But strong opposition to the motives of the Ceremonial Association rose again this year as it has in the past. The major points of this Indian opposition stem from these two ideas: The Ceremonials present a false picture of the American Indians today; the Ceremonials are only a means by which Gallup capitalizes on the Indians.

These arguments are not very well liked by various citizens of Gallup who prefer to keep the issues unknown and to go on raking in the money (as has been the tradition since the time the Anglos set foot on this continent). They enjoy making money off the efforts of people who, in the areas of health, housing, education and economic development, are well below the standards of any group of people in the United States.

These people, who are taking advantage of the Indian culture to put mon in their pockets, call themselves the "friends" of the Indian. Why is it that something beautiful, something that other people hold sacred to themselves and their people as traditions of their way of life, has to be exploited and blemished by the money-grabbing Anglos? The Anglos can't let anything stand on its own merit—it has to have a dollars and cents value to them before it has any value at all. For 48 years the Ceremonial has grown. At first, it probably was simple and very beautiful. But as the years passed, the Anglos have labelled the Ceremonials "income" and have spoiled the true meaning of the Ceremonials—which to the Indian, will always remain an exhibit of their traditions in song and dance.

However, more and more, the Indian participants and the Indian spectators are beginning to sense the pollution of the white man. Each year, little by little, the spirit of the Ceremonials is escaping. The Indians are going elsewhere or are just staying away—they don't want to be a part of the corruption that belongs to the white man's way of life and thinking.

The Gallup Inter-Tribal Indian Ceremonial Association is neither an Indian association nor in any way an "inter-tribal" association. There is only ONE Indian sitting on the Association's Board of Directors. Most of the 334 members of the Association are Gallup businessmen.

The Indians of the Gallup area have been working very hard over the past year to get more participation on the Association's Board of Directors. The present policy makers of the Association do not want Indians on the board of directors and have put up all sorts of barriers to prevent Indians from having any voice, including attempts to divide the Indians and pit them against each other. The Anglos have had control for such a long time that they can't let go.

During this year's ceremonial, a young Navajo student was brutally ejected from the Ceremonial grounds for distributing a leaflet opposing the management of the Ceremonial. The Ceremonial grounds are public, but the student was ejected—along with his Constitutional right of free speech. A suit has been filed against the Ceremonial Association for this action.

Last year, the Association wanted to get money from the state legislature to expand the Ceremonials to a year-round event. But they weren't willing to provide the Indians with representation on the board of directors. The legislature told them to get more Indians on the board if it wanted state funds. So the Association drew up a bill (SB-163) that would allow FOUR Indians to sit on a 13-member Ceremonial Commission.

The Indians fought this as an unsatisfactory number. As a result of the Indian opposition, the Ceremonial Association did not get any money from the state. This is what the Indians can accomplish when they stand together. The Anglo Inter-Tribal Association decided to seek funds elsewhere rather than provide equal Indian representation on the board.



Under Anglo control, Association policies range from brutally stifling dissent to permitting police to viciously beat intoxicated Indians...This is the way Gallup—the "Indian Capitol of the World"—and the Ceremonial Association, treat the Indian people.

In addition Gallup businessmen make millions of dollars each year from Indian art, Indian dances, and Indian patronage. And each year Indians suffer indignities and beatings and remain impoverished.

The vicious beatings of Indians is well known. The brutal suppression of dissent was exposed this year. But there are other questions to ask about the Association and its Ceremonial policies:

Why aren't Indians allowed to judge their own arts and crafts at the Ceremonials? Who knows better the quality and the meaning of Indian arts and crafts than the Indian? The Indians have a different value system than the white man—why does the white man impose his value system upon the Indians arts and crafts? The Ceremonial Association implies the Indians are not competent enough to judge their own handicrafts, by employing white men to do the judging?

Why doesn't the Ceremonial Association hire Indians to announce the evening programs? Does the white man know more about the Indian songs and dances than the Indians? The Ceremonial Association implies the Indians are not competent enough to announce their own programs.

Why are the Indians who perform at the Ceremonial provided such poor housing facilities? Are they not good enough to live in houses that are in keeping with the city's Housing Code? The Ceremonial Association implies the Indians are not good enough to live in houses equal to their own standards by supplying the Indians sub-standard housing.

Why do Indians get labor jobs with less pay than Anglos? Are the Indians not good enough to have the same kinds of jobs? The Ceremonial Association implies the Indians are not worthy enough to receive equal pay or equal job placement as the Anglos.



Why is the camp ground for the Indians in such poor sanitary condition? The plumbing facilities are sub-standard. The garbage facilities and receptacles are inadequate. The Ceremonial Association implies that the Indians are not worthy enough to have the proper facilities to keep themselves clean or to dispose of their garbage.

Why did the Association establish the Indian housing and camping grounds only a few feet from the stables where the animals are kept? Are the Indians "animals"?

Why aren't there more concession stands run by Indians? Money is made by the handfulls at the Ceremonials, but not by the Indians. Indians would like to eat food they are accustomed to eating, but at the Ceremonials they have to search it out among the Anglo concessions.

Why don't the performers receive better pay? The Ceremonial Association boasts international recognition. The Indians are the backbone of the Ceremonial programs. But the Association apparently doesn't think the Indians are worthy of a salary sufficient to pay their per diem expenses.

The list of questions—and indignities—could go on and on. All of the conditions, all of the indignities, could be abolished with Indians at a decision making level on the Board of Directors of the Association.

The Indians need support in their fight to determine their own affairs. The support of Indian nations from all over the country will give the New Mexico Indians the confidence and encouragement they need and may help sway the tide in their favor in the effort to save the meaning of their traditions. They need the support and influence of those who come to New Mexico to observe the Ceremonials.

The annual "tribute to the American Indians" could be a true tribute (not just a tribute for tourists to see) if Indians were not denied the right to make their own decisions. A true tribute to the Indian could be created which would benefit the American Indian and revive the beauty and meaning of the Ceremonials.

Help restore the beautiful and sacred meaning of the Ceremonials—GIVE THE CEREMONIALS BACK TO THE INDIANS!

LOS DOS INDIOS

Independent

P.O. Box 1218, GALLUP, NEW MEXICO 87301, FRIDAY, OCTOBER 10, 1969

If He Fails Responsibilities

Removal of Bruce Hinted

By HOWARD GRAVES
Associated Press Writer
ALBUQUERQUE, N.M. (AP) — Indian Commissioner Louis R. Bruce's attempt to reassure America's Indians Thursday, didn't win much encouragement.

Within an hour after he had discussed his policies with delegates to the National Congress of American Indians convention, one tribal leader hinted he might seek Bruce's ouster under certain conditions.

"If he doesn't fulfill his responsibilities to the Indian people, then I don't mind calling for a mandate against the commissioner," said Wendell Chino.

Chino said he was speaking as an individual and as president of southern New Mexico's Mescalero Apache Tribe. "I don't want my statements reflecting on the incoming NCAI officers," Chino said.

Chino, who has held the NCAI post four years, said Bruce's talk "didn't have any substance." Chino said the 63-year-old Sioux-Mohawk should have been "more specific and positive."

Bruce, a Richfield Springs, N.Y., dairy farm operator, drew applause only once from an estimated 400 delegates who heard his talk.

That came when he said the Nixon administration favors continuation of the trust relationship and protection of Indian lands and resources.

"We propose to undertake an extensive study of the federal trust relationship," Bruce said in his talk, "to make it a more flexible instrument for Indian development while fully protecting Indian resources."

Chino, in his news conference, said "another study is not going to accomplish anything for the Indian people."

Bruce also said he will restructure the controversial Bureau of Indian Affairs but added, "I should not like to commit myself to any particular method of operation."

The BIA has come under strong Indian criticism for what some Indians have called its high-handed attitudes.

Bruce admitted the "organizational structure and personnel deficiencies" of the BIA have prevented it from helping "to get optimum Indian utilization" of new programs and services.

He said "coming from the business world into bureaucracy is a difficult task and to understand why things can't be done now. You learn to develop patience."

Bruce said an Indian commissioner is a "tightrope walker" trying to improve Indian conditions and maintain the governmental process.

He said he would "maintain and continue an open dialogue" with Indians.

Bruce also proposed development of an intergovernmental relations unit at the BIA's Wash-

ington headquarters "to insure that old as well as new programs are designed to meet Indian needs."

He said he will form a special Indian youth advisory committee in an effort to involve young people in Indian affairs and to improve Indian education.

Candidates for the NCAI presidency are former Indian Commissioner Robert L. Bennett;

Peter MacDonald, Ft. Defiance, Ariz.; Ronald Lupe, 39, White Mountain Apache, Ariz., tribal chairman, and Earl Old Person, 40, chairman of the Blackfoot Indian Tribe in Montana.

Chino said Bruce may have not had sufficient time in his new post to make changes wanted by the Indians.

"But he's been a member of the NCAI and should know our

positions," Chino said.

"The person who assumes the responsibility (of commissioner) ought to be more positive and aggressive if he wants to do the job for the Indian people."

"If he is going to be lukewarm about the whole matter, then I have many, many reasons to question Bruce as commissioner."

NCAI Denies Knowing Of Hilton Vandalism

ALBUQUERQUE (AP) — Officials of the National Congress of American Indians convention disavowed Thursday any connection with vandalism in the Hilton Hotel lobby.

Unknown persons wrote in black paint or crayon across a mural, valued at \$8,000 by hotel officials, and a painting, valued at \$5,000.

NCAI president Wendell Chino told a news conference he didn't believe convention delegates "would go to the extent of van-

dalizing a hotel or a city."

Hotel officials said they hadn't been able to determine who wrote "Honkey! Killers!" across a painting of Mr. and Mrs. Malcolm Majors, pioneer southern New Mexico ranchers.

A slogan on the mural said, "Go back to Europe White!"

The painting was not insured. Chino said the NCAI was not associated "with any activity of this nature. Our people are decent and dignified."

An Albuquerque newspaper

story Thursday on the damage also brought protests from NCAI officials.

Chino said the story "emphasized a negative aspect and I'm not too happy."

Chino and NCAI Executive Director John Belindo said news media covering the convention had given attention only to speeches by non-Indian officials, such as Vice President Spiro T. Agnew, Interior Secretary Walter J. Hickel and Indian Commissioner Louis R. Bruce.

Law is Upheld

WINDOW ROCK, Ariz. (Staff) — In a test case tried by the Navajo Tribal Court yesterday, a Navajo Indian from Gallup was convicted of illegal repossession of a half-ton pickup truck.

Gene Wilson, Gallup, pleaded guilty yesterday to the charge of illegal repossession of the truck, belonging to Hazel Keams, Arizona, without her written consent.

Navajo Tribal Prosecutor Perry Allen, said the man was acting for the Universal CIT, credit firm.

According to a resolution of the Navajo Tribal Council, repossession of a vehicle by an Indian without "written consent of the owner or a court order" is a crime.

Wilson was fined a maximum of \$100 by Judge William Leupp.

According to a spokesman of the Navajo tribal police, a representative from DNA had earlier informed police the pickup truck was being repossessed from Mrs. Keams.

Police obtained a court order Wednesday from Leupp to arrest "the driver of the vehicle."

A road block was set up near the Arizona Border and Wilson was arrested.

At the time, he was driving the truck with his brother, Larry Wilson.



Ceremonial Must Change

Once again the angry young Indians have struck at the Ceremonial, this time with a logic and force which will likely be the undoing of the organization as it is presently established.

Significantly, the pamphlets did not call for the abolition of the Ceremonial as an unnecessary evil and exploitation of the Indians. They called for reform and a new outlook.

Times are changing. This is a face which many on the Ceremonial Board refuse to recognize. Money is no longer freely handed out to people "to do good deeds for the Indians"; now the donors are more interested in allowing the Indians to manage their own affairs.

Ceremonial directors should have learned this last winter in Santa Fe, when they approached the legislature. They have been told this by various officials in this area. "Indian Development Money" hinges on what the Indians want to an ever increasing extent and less on what some non-Indian thinks is good for the Indians' well being.

No one is going to believe a "Tribute to the Indian" which has received this much opposition from various Indians. Numerically, the critics may not form a majority of the Indians, but vocally they have carried a lot of weight.

Their vocal complaints mirror an increasing concern of present Ceremonial officials — how to put fresh life into the annual show which has admittedly been ebbing slowly each year.

Ceremonial officials have stated the answer to this is a new physical plant, for which they need Indian backing to raise funds. The Indian critics charge a change in management is needed, a change which will include more Indians on the Board of Directors.

The Board should consist of half Indians and half non-Indians, an equal representation in recognition that progress in this area means partnership and not one-sided power plays. A board representation of people on the board, of Indians from various tribes throughout the nation as well as non-Indians, would end all charges of the Ceremonial existing for any select few people.

It is a question of a new paint job, or new management: whether the Ceremonial shall exist today as it existed 10 or 20 or 48 years ago, or whether it will recognize the increasing readiness and ability for the Indians to manage their own affairs.

Naturally, there is no valid moral reason why the Ceremonial should be 'handed over' to the Indians after it has been developed by non-Indians to the international repute it now enjoys. Neither is there any valid moral reason why the Indians should continue to support it, especially if they feel it is less than is possible.

No one forces the Indians to attend, no one will force them to stay away. This will depend on their own judgment of the worth of the Ceremonial, whether they want this to continue as a 'gift' in tribute from non-Indians or whether they wish to manage their own affairs.

It is time to recognize the Ceremonial depends on the Indians for its continued existence. The continued existence of the Indians does not depend on the Ceremonial. Once this is recognized, a more flexible approach may ensue.

Indian Education 'Is Substandard'

RIVERTON, Wyo. (AP) — Miss Indian America 1969 — 18-year-old Margery Haury of Albuquerque, N.M. — said Thursday the level of Indian education is below national educational standards.

She added that teachers and parents of Indian children may be partially to blame.

Speaking at the second annual Indian Education Workshop, Miss Haury said she has noticed an attitude of apathy on the part of some teachers in Indian schools in the Southwest.

Also, she said, it is little known that most Indian students go to school without encourage-

ment or support from their parents.

"Teachers should be better prepared for what they will encounter in teaching Indian children," she said.

More than 600 persons from throughout the country are attending the second annual Indian Education Workshop, sponsored jointly by Central Wyoming College and Fremont County school administrators.

The reigning Miss Indian America, a sophomore at the University of New Mexico, suggested that Indian educators and Indian people put together a handbook for Indian teachers.

Agnew, Hickel Detail Nixon Indian Policy

October 9, 1969

Indians Wary of Promises

Wait-and-See Attitude Adopted

ALBUQUERQUE, N.M. — (AP) — Assurances by Vice President Spiro T. Agnew and Secretary of the Interior Walter J. Hickel of a brighter future for the American Indian met with a mixed reaction Thursday from tribal leaders.

Both promised the 26th annual convention of the National Congress of American Indians Wednesday that the Nixon administration will maintain and improve federal guardianship of Indian lands and resources while giving Indians more voice in their own affairs.

However, Hickel made no mention of any plan to reorganize the Bureau of Indian Affairs, which had been



HICKEL



AGNEW

sharply attacked by some convention delegates, and was subjected to sporadic heckling.

Wendell Chino, president of the congress, described Agnew's remarks as a "positive statement by the administration that was well received."

BUT he said the Indians were inclined to reserve judgment on Hickel and Nixon — appointed Indian Affairs Commissioner Louis R. Bruce, a Sioux-Mohawk, and would hold "these individuals to their statements."

Hickel told the delegates he and the Bureau of Indian Affairs "will listen to you, work with you and implement the policies which, through mutual understanding, will be designed to further improve your state in life."

Hickel said the Nixon administration has no intention of abandoning federal trusteeship over Indian lands.

"LET ME set the record straight so that there will not be any further misunderstanding," he said. "Neither I nor this administration has a pro-termination policy. Such a policy can only be established by the Indian community itself, through a clear mandate on the part of your people."

Hickel said he is establishing an Indian advisory committee composed of In-

dian and Interior Department representatives, and that Morris Thompson, an Alaskan Indian, will become his special adviser on Indian Affairs in Washington.

He said he will meet with Thompson and Bruce in Washington soon to set up an advisory committee meeting.

"We want your chosen representatives telling me the policies you want implemented," Hickel said.

HE STRESSED the need for improvement in Indian education, more involvement of Indians in school affairs and increased efforts to combat Indian unemployment.

"Let me use this meeting to pledge to you that the American Indian will not be the Forgotten American in this administration," Hickel said.

"But in the final analysis, the future of the Indians, America's First Citizens, must be shaped by the Indians for the Indians."

In an earlier speech, Agnew said, "This administration recognizes the legal right of the Indian community to be provided basic services and the legal responsibility of the federal government to finance that."

He said the programs might be federally funded and locally administered.

Navajo Project Passes Senate

From the Journal's
Washington Bureau

WASHINGTON — A \$3.5 million increase in the appropriations for the Navajo Indian Project was approved by the Senate Monday after being reported out by the Senate Appropriations Committee.

The increase ups the funding for the project in Fiscal Year 1970 to \$5.5 million.

The additional funds were originally added by the House under the direction of Chairman Julia Butler Hansen, D-Wash., of the House interior appropriations subcommittee.

Chairman Hansen added the funds at the request of Sen. Joseph M. Montoya, D-N.M.

Some days ago, Sen. Montoya was successful in a fight to keep the funds in the Senate interior appropriations subcommittee report and, subsequently, in the full committee report which went to the Senate Monday.



Kaimbe

Older Group Applauds

Younger Indians Jeer at Hickel At Hilton Speech

A loosely-knit group of approximately 20 younger Indians picketed the Copper street entrance of the Hilton Hotel, shouted derision at Interior Secretary Walter Hickel during his talk to the National Congress of American Indians, and announced plans to try to prod the NCAI into "more aggressive" action on various controversies.

The protesters set up their signs in the hallway leading to the street about 45 minutes after Hickel had already gone inside the hotel.

A HOTEL official asked one of the large contingent of State Policemen on hand to run them out of the hotel, but the officer declined, saying they had "as much right to be there as anybody else."

Many of the protesters wore official NCAI delegate badges. They included students from all over the country.

Young Indian students from the University of New Mexico, the University of California at Berkeley and youths from Washington, Oklahoma and Minnesota planned to present a "policy statement" before the convention ends Friday.

"We're not going to say the NCAI is no good, but we don't think it is doing enough," explained Michael Benson, a UNM student from Shiprock on the Navajo reservation. "We think the NCAI should be more aggressive—passing out pamphlets explaining issues and taking stands."

"WE'RE GOING to ask the NCAI policy makers to condemn the Gallup Indian Ceremonial and to also come out with statements in other areas like Indian studies," said the head of the Native American Students organization.

"Do you know Oklahoma probably has the most Indians of any state and they don't have any program for Indian studies. The Indian students think the NCAI should be doing things like this," Benson said.

He said New Mexico Indian youths were particularly concerned about the Gallup Indian Ceremonial, which was the target of youthful protests earlier in the summer also.

"The Ceremonial is run by Anglos. There is only one Indian on the Board and we think if this (event) is for the Indians then the Indians should be having a voice in running it."

"WE JUST came down to harass him here," said Lehman L. Brightman, president of the United Native Americans, Inc., of San Francisco, Calif. "He (Hickel) owes his allegiance to the oil companies."

"We are going to shout him down in the meeting," Brightman said before Hickel's speech.

The hecklers did interrupt Hickel during his talk, bringing pleas from moderator Clarence Acocya of Laguna Pueblo, NCAI President Wendell Chino of the Mescalero Apaches, and Gov. David F. Cargo, who arrived late for the secretary's address.

THE HECKLING seemed to drive the older delegates into more vocal support for Hickel than they might have otherwise exhibited.

"I think they (the other delegates) were really going with us, but they're so chicken," said Bernice Levchuk, a Navajo, who was among the hecklers.

There was some booing when Hickel entered the room to make his speech. Acocya asked for more respect.

"I THINK IT is important that we give him due courtesy as an official of this great country of ours," Chino said in his introduction of Hickel.

At several points later in his speech, Hickel even drew sustained applause from the older delegates.

Protesters picketing in the hotel hallway carried signs which read: "Hickel Hates Trees," "The Interior has Gone to the Dog," "Pickel (sic) Hickel," "Custer Had It — So Will Hickel."

BRIGHTMAN and other members of United Native Americans Inc. circulated petitions calling for Hickel's ouster as secretary of the interior.

Like the black power movement which preceded it, the "red power" group housed a wide range of beliefs. Most militant of the crowd was the group from Berkeley, led by Brightman.

Many of the young Indians' complaints echoed those of their white and black counterparts — failure of their elders to give them a voice in the affairs of government.

Except for the heckling during his address, the only contact between Hickel and the demonstrators came as he left the hotel Wednesday evening, as he headed for a barbecue and powwow at the fairgrounds.

HICKEL handed a souvenir ballpoint pen to one picket, and got into his car. Several pickets walked in front of the cars, momentarily slowing their departure, but the cars finally got moving. None was arrested.

The protesters had vowed to stay with Hickel during his entire stay.



HICKEL'S PICKLE: General Custer didn't pay too much attention to warning signs, and the world knows what happened . . . Kathika Madison of Penobscot, N.Y. yesterday issued a new warning during a meeting of the National Congress of American Indians in Albuquerque. Interior Secretary Walter Hickel is responsible for Indian affairs in the U.S. He also drew some heckling during his speech.

Oct. 7, 1969

Los Angeles Times

Money Will Cure Indian Problems, Leader Says

ALBUQUERQUE (AP) — "There isn't an Indian problem today that money wouldn't cure," Wendell Chino, president of the National Congress of American Indians said Monday.

In a speech at the opening session of the organization's 26th annual convention, the 44-year-old president of the Mescalero Apache tribe of south-central New Mexico, asked American Indians to unite in working toward a better life.

Chino told delegates, "We have been studied to death by reports and task forces representing the expenditure of vast sums of money."

"You would think that we ought to be better off than we are today with all the reports and recommendations made in our behalf . . ."

Backed Humphrey

Chino, a Democratic supporter for Hubert H. Humphrey's 1968 presidential campaign, said "the changes in administration of this country have made the Indian people and their problems a political football resulting in vacillating policies. We are sad that all of our pleading, prodding, and

requests have been shrugged off and fallen on deaf ears."

Chino, who is ending his four-year reign as president at the convention, said the Indian people "are in a quandary as to where we stand" with the Indian Commission.

And he appears cautious about Hickel's role in Indian affairs.

"The few remarks Hickel has made have raised some big questions," Chino said.

"In a speech to the western governors in August, he mentioned the cord ought to be cut between the Indian people and the federal government. He denied making the statement. But he never enunciated a clear cut position that he may have regarding Indian people."

Chino said Indians "didn't ask" for an end of federal responsibility.

"We're still waiting for the day federal governments commitments will be fulfilled. The federal government has preempted its responsibility."



U.S. Sen. Edward Kennedy



Flora Thompson
Warm Springs, Ore.



Mrs. Crystal Youngbuck
Albuquerque



Ignacio Baca
Sandia Pueblo



Randy Kiackin
Washington State



U.S. Sen. Joseph M. Montoya

Indians of All Ages Listen Intently to Senators During Indian Congress Meeting

Challenges Nixon Policies

Sen. Kennedy Details Plan To Bolster Status of Indians

By BOB BEIER

Sen. Edward Kennedy, displaying his usual charm, challenged the Nixon administration on its Indian policy here Tuesday with a six-point plan aimed at helping the native Americans.

The Massachusetts Democrat spelled out his proposal, which included a White House Conference on Indian Affairs, in a key speech at the annual convention of the National Congress of American Indians.

Cheers, applause and a standing ovation from a jam-packed general session—at the Hilton Hotel—greeted Kennedy.

Sen. Joseph M. Montoya, D-NM, followed Kennedy, and reminded President Nixon of his promises to Indians.

Montoya, for example, labeled Indian housing "a national disgrace and a blot on our nation."

Kennedy told the 1000 delegates the convention "could serve as a blueprint for reform and changes over the next generations."

He drew applause when he told the Indians, "Our federal government continues to churn out studies, reports and messages to Congress—all of them a white man's charade."

"We need no more presidential task forces. We need no more buck-passing; we know where the blame lies. We need no more promises; we know they are empty."

REORGANIZATION of the BIA was one of the points advocated by Kennedy. And, he charged that BIA policies "encourage prejudice and racial intolerance."

"The BIA is notorious for its resistance to reform, innovation and to discharging its responsibilities in a competent and sensitive fashion," Kennedy said. "No other agency of government is so burdened by such a history."

Kennedy also drew applause when he added: "I am convinced that the BIA is incapable of reforming itself. It presently has the authority to contract out almost all its functions to Indian tribes; to make BIA official accountable to Indians and to reorganize itself."

KENNEDY MAY HAVE reached into the Nixon administration bag of expected proposals when he said, "One thing is certain. Internal reorganization of BIA must be imposed from without the system—from higher up in the Interior Department, or from the White House itself, with the

participation by Indians themselves..."

He also noted that perhaps the BIA should be removed from the Interior Department and said a White House Conference might do this, something "that has needed doing for 100 years."

On a White House Conference on Indian Affairs, which was suggested by the NCAI at its 1968 convention, Kennedy said, "I will introduce a bill to authorize and finance... a conference in the near future, and I will work for its passage."

ON EDUCATION, Kennedy recited a proposal he said he has been arguing for: "Indian control of Indian education."

Amid more applause, Kennedy proposed a national Indian Board of Education, "which does not advise, but controls. It should have the authority to set standards and criteria for federal schools; it should have power to make contracts with Indian parents who choose to send their children to public schools can do so without prejudice to their culture and language."

He repeatedly referred to his Senate subcommittee on Indian education and said he has also argued for "exemplary education for Indians with programs that are adequately financed."

OTHER POINTS in his proposal, included:



Robert L. Bennett

—An Indian Development Corp., established by legislation and capable of issuing bonds to have the "responsibility for maximum development of Indian resources and a major effort to create new jobs for Indians in a short period of time."

—Establishment of a Select Committee on Human Needs of the American Indians in the U.S. Senate.

Kennedy urged adoption of a resolution on the select committee now pending before the convention.

Both Kennedy and Montoya drew warm introductions from Wendell Chino, NCAI president and chairman of the Mescalero Apache Tribe in south-central New Mexico.

"Sen. Montoya has the same kind of interest in minorities as does Ted Kennedy," Chino said. "He (Montoya) always gives us his help."

Indian Parade

Former Indian Commissioner Robert L. Bennett, officials of the National Congress of American Indians (NCAI) and Interior Sec. Walter Hickel will ride in a parade in the downtown area today in connection with the NCAI convention here.

Bennett may have a definite purpose in riding in the parade as he said he has given friends the green light to push him as the next president of the NCAI. Wendell Chino, chairman of the Mescalero Apaches, is now president of the NCAI.

SEN. EDWARD Kennedy received a tie bar Tuesday from a Santo Domingo craftsman who had designed it for his late brother, Sen. Robert F. Kennedy.

THE LEADER of a so-called militant young Indian group, United Native Americans, had some strong things to say at the convention Tuesday—as Kennedy sat in on a panel on Indian youth.

Lehman Brightman, an art instructor at the University of California at Berkeley, called Indian leaders "rubber stamps whom white people are leading around by their noses."

He labeled these assembled at the convention "Uncle Tomahawks and sellouts" and said his group is circulating petitions to remove Indian Commissioner Louis Bruce.

AFTER LISTENING to the young Indians, Kennedy said he was "impressed and touched to hear the splendid expressions," which included other talks by young Indians.

As he left the convention, Kennedy said "I wear my Indian Power button and return to the nation's capital."

Navajos Sue On Loan Act Enforcement

By KATHY MASON

More effective enforcement of the New Mexico Small Loan Act was asked in a civil suit filed in U.S. District Court Tuesday by four members of the Navajo Tribe seeking relief from alleged exorbitant interest rates.

The suit, filed as a class action for all Navajos living in McKinley, San Juan, Sandoval and Valencia counties, alleges small business establishments—mostly trading posts—in northern New Mexico are operating as pawn brokers without a license and charging excessive interest rates on credit.

FILING THE suit are Johnson Chiquito, Valencia County; Norman Ration, McKinley County; Venton Gleason, San Juan County; and Mary Largo, Sandoval County.

Named as defendants are James A. Maloney, N.M. attorney general; Grant O. Brumlow, N.M. commissioner of banking; T. T. Thomas, N.M. small loan supervisor; Lewis DePauli, district attorney for McKinley and San Juan counties; and Alexander F. Sceresse, district attorney for Sandoval and Valencia counties.

The suit states that because of the poverty among Navajos in the four northern counties, the Indians must rely on credit extended by the small businesses to survive the winter months and other periods of little or no income.

"APPROXIMATELY 36,000 Navajo Indians live on the arid lands of northwestern New Mexico," the suit alleges. "Most are impoverished. Annual income averages \$1500 per family. The effective unemployment rate approaches 80 per cent. About 50 per cent of the Navajo population is illiterate in English."

The complaint for relief contends there are approximately 75 business establishments which do not hold pawnbrokers' licenses but which engage in pawn or pledge transactions. Some also make unsecured loans in amounts under \$1000, the suit alleges.

"CREDIT SATURATION" is a common practice of these business establishments, whereby they seek to have the Navajo customers purchase goods on credit to the extent of the customers' expected future receipts before that income is received by the Navajos," the complaint states. "When the income is received, most if not all of it, is appropriated for repayment of the credit extended."

Stephen Conn, a Crownpoint, N.M., attorney representing the Navajos, states the pawn is almost the sole source of cash, and pawns serve to secure all credit.

PATRICIO MARTINEZ

Grants, N. M., Aug. 27 (AP)—Patricio (Paddy) Martinez, 88, a Navajo sheepherder who picked up a few yellow rocks 20 years ago near here and sparked New Mexico's uranium boom, died yesterday. The yellow rocks turned out to be rich in uranium ore, eagerly sought by prospectors when the nation's fledgling nuclear industry was moving into the area.

Exploitation in the Alberta Beet Fields

17

John Ferguson, a school teacher and former employee of the Indian Affairs Branch now working with the Board for Basic Education in Regina and Barry Lipton a reporter for the Prairie Fire, Regina's opposition press, recently travelled to the beet fields of southern Alberta to investigate rumors of exploitation of and discriminatory and unfair treatment of Indian agricultural laborers. Here is their report.

Driving south from Calgary you pass through an idyllic countryside of small ranches set back from the highway, nestled in the foot hills. The further south you go the more the land flattens out until finally it becomes as flat as the Regina plains and fields of sugar beets appear on either side of the highway.

The Taber, Lethbridge, Picture Butte area of Southern Alberta is where sugar beets are grown. They grow in low straight rows in irrigated fields, and growing them takes a lot of hard hand labor, hoeing between the rows to keep the weeds down. Most of the people hired to do this work are Indians.

We spent a week in this area living and talking with the Indian beet workers.

We lived in a "Beet Shack" with an Indian family, a very old house with many of the windows and walls broken, an average home for the beet workers. There was no water and no refrigerator. Plumbing was primitive: an outdoor privy. The shack had electricity, a luxury which many others did not have.



"We just have to try hard to make a living. By the time we've finished on those beets we got nothin' coming."

The Indians, most of whom come to the area from long distances and live there during the growing season, make their living doing hand hoeing in the fields. It's hard, back-breaking work beneath the hot prairie sun, yet women and children as young as six or seven take part.

There are three different hoeings during the beet growing season.

The first involves weeding and thinning (the beets have to be 10 to 12 inches apart) and pays \$17 to \$35 per acre. This is the most difficult hoeing.

The second, which is simple weeding, pays nine to \$15 per acre.

The third hoeing, the final operation, is a light weeding which pays \$3 per acre. This year the third hoeing was not done due to the lateness of the season.

We found the range in pay, the difference between the top and bottom rate for any of the operations, is due to two factors—the dirtiness (weediness) of the fields and the color of the workers' skin. Indians are paid less than whites.

We talked to David Courtoreille, an Indian beet worker, and asked him if he thought racism affected the wages he was paid. To answer he spoke of a recent experience of his with a beet farmer.

"Well, he had 12 Hungarian workers there. Now he paid them \$32 an acre. Then

I was supposed to do second hoeing and I got only \$3 an acre. The second hoeing is normally worth \$9 an acre. Supposing if we did the first hoeing on his piece, we'd only get \$12 an acre, we Indians," he said.

In a different setting we talked to Steve Rostic, a white field worker.

"We (white field workers) get \$25 an acre on first hoeing and \$10 or \$11 for second hoeing," he told us.

According to these figures white workers get \$7 more per acre for first hoeing than do Indian workers and one or \$2 more per acre for the second hoeing.

Many Indians claimed to have been short-changed on acreage and deductions when they were paid off.

Three Indian families spoke of the poor treatment they received from one farmer. They said they had been "contracted" to hoe beets for the farmer. Under a "contract" there is an understanding that the man who does the first hoeing will also do the second and third.

After the families completed the first hoeing—the hardest one—the farmer re-

We don't get nothing.

"We just have to try hard to make out a living. By the time we're finished on those beets we got nothin' coming."

"When a man is hurt in the fields, Workmen's Compensation doesn't even pay for that. Even if we were to die in the beet fields they wouldn't do nothin' about it," David Courtoreille added.



"I started working when I was six and I don't like it."

Child labor is another feature of sugar beet work. Most of the Indian families have small children who work side-by-side with their parents in the beet fields. Most of the Indians don't like the idea of their children working in the beet fields, especially the younger ones of six or seven, but feel they have no choice if the family is going to feed and clothe itself. The beetgrowers cynically exploit the situation as a device to obtain cheap labor.

"I have three children under eight working in the fields," John Courtoreille told us.

His son David said, "I started working when I was six and I don't like it."

One of the most unsavory aspects of the situation the beet workers find themselves in is that they are recruited for work in the fields

under conditions of compulsory or forced labor. At least two federal government agencies and the welfare departments of two provincial governments (Alberta and Saskatchewan) are complicit

in this process.

Canada Manpower working in co-operation with the Federal Department of Indian Affairs recruits the Indians for work in the sugar beet fields from as far away as Northern Saskatchewan.

And "co-operate" the Indian Affairs Branch does:

"The Indian Affairs Branch has the policy of stopping welfare payments during the summer, for all reserve members but those on permanent welfare. The result of this policy is that reserve members must leave the reserve during the summer months to find work.

The Alberta and Saskatchewan government welfare agencies do their share by cutting off payments to non-treaty Indian and Metis.

Then the buses cruise the Indian communities, waiting to take them to work in the Alberta beet fields for little pay and poor working and living conditions.

The only way things will change for the beet workers will be when they organize and form a powerful union.

By organizing they can speak with one voice and be heard.

The Native People

A publication of
The Alberta Native
Communications Society

November, 1969

ROOM B1, 100 AVENUE BUILDING
100 AVENUE AND 104 STREET
EDMONTON, ALBERTA

Editor - Doug Cuthand
Co-Editor - Ed Lavallee

Indian Affairs Buys Image

The Department of Indian Affairs and Northern Development appears to have spent \$28,000 brightening its image during the period between July 1, 1968 and March 10 of this year.

This information was made available from letters tabled in the House of Commons from public relations firms to department heads, according to Frank Howard, Member of Parliament for Skeena.

Mr. Howard compiled excerpts from letters written by the Toronto public relations firm, Berger, Tisdale, Clark and Lesley Ltd. and a breakdown of publicity expenses across Canada during that period.

PUBLIC FUNDS PROPAGANDIZE DEPARTMENT

"It certainly appears that the purposes of the public relations firms is to paint a better picture of the Department of Indian Affairs," said Mr. Howard. "To a large extent it seems as if the purpose is to use public funds to propagandize about the department, screen would-be interviewers and whitewash in those areas which seem to need it."

CHECK OUT WOULD-BE INTERVIEWERS

In one letter to which he refers, BTC & L wrote to Mr. J.G. McGilp, regional director of Indian Affairs, Toronto, on Feb. 10, 1969, apparently referring to a public or television appearance:

"We do think appearance of this kind are important to the Ontario region public relations program. They afford unusual opportunities to correct the unbalanced picture of Indian matters generally projected by the media, and to show hundreds of thousands of Canadians the calibre of Indian Affairs Department administrators."

Earlier, Jan. 27, 1969, BTC & L had written to Mr. William Fox, assistant director of information for the department, "John McGilp came off well throughout and the Minister gave a first class response to Fred Plain's rhetoric."

Mr. Plain is a well-known chief in Ontario and the Oxford dictionary defines rhetoric as "The art of persuasive or impressive speaking or writing; language designed to persuade or impress (frequently with implication of insincerity, exaggeration, etc.)."

The reference was to a consultation meeting held in the King Edward Hotel and attended by the officials and Mr. Plain.

In a letter, Dec. 3, 1968, which the public relations firm wrote Mr. Fox it was stated, "one of our first steps in Toronto after meeting with Mr. McGilp, will be to establish him as a regular channel of information, both through us and directly with the Toronto media. I am aware the Toronto situation is especially acute because of the attitudes and

viewpoints of certain broadcasters, and we shall give it very high priority in attention."

In another letter to Mr. Fox, dated Dec. 23, the firm wrote: "We have offered to check out would-be interviewers for the regional office also so that your people will be better able to judge the competence, experience and possible viewpoint of the person seeking the interview. ASK PURPOSE OF EXPENDITURES

The amount spent in British Columbia on public relations was \$12,208.31. This was nearly three times what was spent in Alberta, which had the next highest total \$5,813.51. Three firms in Quebec were paid a total of \$4,300.30 while \$2,275 was spent in Ontario and \$1,015 in Manitoba.

DESTRUCTION OF THE PROTECTED

The Indian reaction to the White Paper Policy has been overwhelmingly negative. What they want is not assimilation, but recognition of their rights as Canadian citizens and also as Indians. Under international law protection does not imply destruction of the protected. Recognition must be given to their age-old ways of life. One must hope that the government of Canada will return to recognized international principles in the treatment of its Native population. This should be done as a matter of equality and justice.

THE UNJUST SOCIETY

HAROLD CARDINAL



THE TRAGEDY OF CANADA'S INDIANS

'THE NEW INDIAN POLICY' proposed by the Trudeau government is a thinly disguised attempt to "exterminate through assimilation," charges militant Indian leader Harold Cardinal in new book, *The Unjust Society*.

★ *Harold Cardinal is a 24-year-old Cree who has written an angry book warning that the Canadian Indian will no longer let the white man have absolute control over his destiny. Cardinal is president of the Indian Association of Alberia.*

*In his book, *The Unjust Society*, published this week by M. G. Hurtig Ltd., Edmonton, the author charges the federal government with treachery and attempting cultural genocide against Indians.*

By HAROLD CARDINAL

Now, at a time when our fellow Canadians consider the promise of the Just Society, once more the Indians of Canada are betrayed by a program which offers nothing better than cultural genocide.

The new Indian policy promulgated by Prime Minister Pierre Elliott Trudeau's government, under the auspices of Jean Chretien, minister of Indian affairs and northern development, and Deputy Minister John A. MacDonald, and presented in June of 1969, is a thinly disguised program of extermination through assimilation. For the Indian to survive, says the government in effect, he must become a good little brown white man.

The Americans to the south of us used to have a saying: "The only good Indian is a dead Indian." The MacDonald-Chretien doctrine would amend this but slightly to, "The only good Indian is a non-Indian."

The federal government, instead of acknowledging its legal and moral responsibilities to the Indians of Canada and honoring the treaties that the Indians signed in good faith, now proposes to wash its hands of Indians entirely, passing the buck to the provincial govern-

As an Indian writing about a situation I am living and experiencing in common with thousands of our people it is my hope that this book will open the eyes of the Canadian public to its shame. In these pages I hope to cut through bureaucratic double-talk to show what it means to be an Indian in Canada.

It sometimes seems to Indians that Canada shows more interest in preserving its rare whooping cranes than its Indians. And Canada, the Indian notes, does not ask its cranes to become Canada geese. It just wants to preserve them as whooping cranes.

Indians hold no grudge against the big, beautiful, nearly extinct birds, but we would like to know how they managed their deal. Whooping cranes can remain whooping cranes, but Indians are to become brown white men.

The contrast in the situation is an insult to our people. Indians have aspirations, hopes and dreams, but becoming white men is not one of them.

Indifference? Indians have witnessed the growing concern of Canadians over racial strife in the United States. We have watched the justifiably indignant reaction of fellow Canadians to the horrors of starvation in Biafra.

Television has brought into our homes the sad plight of the Vietnamese and has intensified the concern of Canadians about the role of our neighbor country in the brutal inhumanity of war.

The Unitarian Service Committee reminds us of the starving conditions of hundreds of thousands of Asians. Canadian urbanites have walked blisters on their feet and fat off their rumps to raise money for underdeveloped countries outside Canada.

We do not question the concern of Canadians about such problems. We do question how sincere or how deep such concern may be when Canadians ignore the plight of the Indian or Metis or Eskimo in their own country.

There is little knowledge of native circumstances in Canada and even less interest. To the native one fact is apparent—the average Canadian does not give a damn.

The facts are available, dutifully compiled and clucked over by a handful of government civil servants year after year.

Over half the Indians of Canada are jobless year after year. Thousands upon thousands of native people live in housing which would be condemned in any advanced society on the globe. Much of the housing has no inside plumbing, no running water, no electricity. A high percentage of the native peoples of Canada never get off welfare.

This is the way it is, not in Asia or Africa but here in Canada. The facts are available; a Sunday drive to the nearest reserve will confirm them as shocking reality.

Throughout the hundreds of years of the Indian-government relationship, political leaders responsible for matters relating to Indians have been outstanding in their ignorance of the native people and remarkable in their insensitivity to the needs and aspirations of the Indians in Canada.

More often than not, government people simply do not know what they are doing, and if they show any evidence of caring, it usually is in direct proportion to political pressure and political expediency at the time.

In 1969 it is true that there are some notable exceptions on the political scene: Robert Andras, minister responsible for housing; Martin O'Connell, a Liberal backbencher from Toronto and a member of the House standing committee on Indian affairs; Gerald Baldwin, a Conservative member from Peace River and Frank Howard, the New Democratic Party member from British Columbia.

While a few men like these have worked to build up Indian competence and leadership qualities, many more through the years have contributed to a disastrous and calculated program of leadership destruction.

The white man's government has allowed (worse, urged) its representatives to usurp from Indian peoples our right to make our own decisions and our authority to implement the goals we have set for ourselves. In fact, the real power, the decision-making process and the policy-implementing group, has always resided in Ottawa, in the Department of Indian Affairs and Northern Development.

To ensure the complete disorganization of native peoples, Indian leadership over the past years and yet today has been discredited and destroyed. Where this was not possible, the bureaucrats have maintained the upper hand by subjecting durable native leaders to endless exercises in futility, to repeated, pointless reorganizations, to endless barrages of verbal diarrhea promising never-coming changes.

Indeed, the real tanners of hides

for the Buckskin Curtain are these self-same bureaucrats.

To gain insight into the Indian problem, a basic understanding of the group of people known as bureaucrats, civil servants or mandarins working in the Department of Indian Affairs and Northern Development (formerly the Indian Affairs Branch of the Department of Citizenship and Immigration) is necessary.

These faceless people in Ottawa, a comparatively small group, perpetually virtually unknown, have sat at their desks eight hours a day, five days a week, for over a century, and decided just about everything that will ever happen to a Canadian Indian.

They have laid down the policy, the rules, the regulations on all matters affecting native peoples.

They have decided where our sons will go to school, near home or hopelessly far from home; they have decided what houses will be built on what reserves for what Indians and whether they may have inside or outside toilets; they have decided what types of social or economic development will take place and where and how it will be controlled.

Stereotype view

If you are a treaty Indian, you've never made a move without these guys, these bureaucrats, these civil servants at their desks in their new office tower in Ottawa saying "yes", . . . or "no."

And, you know something? It would almost be funny if it weren't so pathetic. In the latter part of 1968, a government official suggested publicly that the mandarins in Ottawa would probably not even recognize an Indian if they met one on the street.

These are the people who make the decisions, the policies, the plans and programs by which we live, decisions made in almost total isolation from the Indians in Canada. Their ignorance of the people whose lives and destinies they so routinely control perpetuates the stereotype image they have developed of the native people.

Talking and listening have been one-way streets with white men and Indians. Until very recently white men have expected Indians to do all the listening. Indians, on the other hand, have felt that the white man just couldn't shut up long enough to listen.

We want the white man to shut up and listen to us, really listen for a change. Some Canadians listen but they wish to hear Indians say only what white people want to hear. They like to hear an Indian tell them what a good job government is doing and how the lowly Indian would have vanished if not for the white man's help. Such people quit listening when an Indian tries to tell them the hard facts of Indian life in Canada.

Luckily Indians have resilience to match their stoicism. We will survive the stupidities of bigotry, the indignities of condescension and the gushing of the do-gooders, but we admit to deep and penetrating wounds inflicted by the white man's attitude toward our women.

The word squaw in Cree means woman (or lady, if you prefer that delicate locution). No Indian word has been so abused and perverted. On the white man's tongue, squaw is a dirty word used to describe any Indian woman.

The connotation is one more appropriately drawn from the term whore, another white word our people dislike. To match our feelings when we hear our wives, mothers, sweethearts and daughters called squaws, lump your white wives, daughters, mothers and sweet-



HAROLD CARDINAL

hearts under the general connotation of whore.

But you white men still are far ahead of us in actual abuse and perversion of our women, never mind the terminology.

In too many areas Indian women are regarded by every passing stray white tomcat as easy prey. Nor is this attitude confined to white trash.

Many God-fearing, good, solid, middle-class white citizens mouth self-righteous concern about the supposedly lax morals of Indians and at the same time conveniently overlook the actions of their fun-loving sons or brothers or husbands.

Degrading insult

The despoilation of our women by unthinking, unfeeling, self-indulgent whites stands as the most degrading insult inflicted upon our people. The white social institutions of Canada seem blind to the situation.

Turn the tables and see what would happen. Imagine a carousing invasion of one of your suburbs by roistering young Indian males in search of white girls for easy conquest.

We don't know where to start to correct this situation. The institution of the law might seem an appropriate place, but there is a saying among Indians: "If a white man rapes an Indian woman, he gets a suspended sentence or goes free, but if an Indian rapes a white woman he receives the lash and a sentence of life imprisonment."

Aside from the implication that the double standard has pervaded the hallowed courts of Canadian justice, we might suggest that the comparative availability of high-cost legal aid to whites and to Indians represents another perversion of the concept of equality.

White people have a long way to go on this one. They might start by banning the use of the word squaw. Indian women are as moral as white women or women of any other color.

This is a cultural trait, an individual trait, not a race or color characteristic. Our people had rigid moral codes before the white man found his way across the ocean.

We will match our girls' character against your best team of debutantes any day.



Why Indians fear 'cultural genocide'



Canada's Indians rise in anger

Even before his book, *The Unjust Society*, was published, Harold Cardinal was recognized as one of the most articulate and influential spokesmen for Canada's Indian people. The president of the Indian Association of Alberta, board member of the National Indian Brotherhood, Mr. Cardinal, now 24, was raised on the Sucker Creek Cree reserve and spent two years at St. Patrick's College in Ottawa.

By Patrick O'Callaghan
Southern News Service

The much laughed-at American Indians who sold all of Manhattan Island for \$24 worth of beads and trinkets got a better deal than Canadian Indians.

With this wry comment, Harold Cardinal, a representative of the new breed of young Indians, draws a bead on the white man's society in a new book, *The Unjust Society*, the Tragedy of Canada's Indians.

Mr. Cardinal, whose bitterness spills over onto every page at what he refers to as the "swindle" perpetrated on his people by the "slick-talking, fork-tongued cheats," warns in his final chapter: "The subservient role of the Indian is fast drawing to a close."

The 24-year-old former St. Patrick's College student says the young generation of Indians now flexing its muscles does not have the patience that older leaders have shown.

"They will organize and organize well. But, driven by frustration and hostility, they will organize not to create a better society but to destroy your society, which they feel is destroying our people."

Canadian government "mandarins" in general are the most-despised targets of Mr. Cardinal's aim, although it is the Liberal governments of recent years that appear most deliberately within his sights.

'These faceless people'

"These faceless people in Ottawa"—says Mr. Cardinal, referring to the civil servants of the Indian affairs department—have . . . for over a century decided just about everything that will ever happen to a Canadian Indian.

"The situation for the Indian people, bad as it is, has resulted largely from good intentions, however perverted, of civil servants within the department of Indian affairs. However, one cannot forget the direction usually taken by roads paved with nothing but good intentions."

Mr. Cardinal reserves his best shots for the politicians.

Arthur Laing, now minister of public works and former minister of Indian affairs, is described as "the most notoriously artful minister in the history of Canadian confederation for his efficient use of statistics to paper over the inadequacies of his department."

Mr. Cardinal said Mr. Laing dramati-

The Ottawa Journal.

November 22, 1969

Panthers Stirring Up Indians?

(By The CP) — Solicitor-General George McIlraith said in the Commons today he will look into charges that members of the Black Panthers are infiltrating Western Canada to stir up trouble among Canadian Indians.

Wallace Nesbitt (PC-Oxford) asked Mr. McIlraith to consider carefully immigration to Canada by Black Panthers with long criminal records to stir up sedition among the Indian people.

cally announced a \$112 million program to meet the housing needs of the Indians, but this produced nothing better than marginal slum dwellings.

"During Laing's tenure, the power of the bureaucrats in his little empire grew steadily. Most of Laing's contacts with the Indians of Canada and most of his misinformation about them came from these autocratic mandarins."

Robert Andras, now responsible for Canada's housing problems, fares well at the hands of Mr. Cardinal, but Mr. Andras "lost his round with the mandarins in Ottawa, and the Indians lost with him."

Indian Affairs Minister Chretien is dis-

missed as a mouthpiece for the bureaucrats.

The recurring theme in his book is of a succession of broken promises and a governmental brushoff for all suggestions made by the Indians themselves.

He claims that the Trudeau government's white paper — the so-called new deal for the Indian — refused to honor commitments for treaties signed with the Indians.

No government, "including and particularly the one in power today, has yet committed itself to the simple honesty of fulfilling its obligations to our people as

outlined in the treaties," says Mr. Cardinal.

A brief, "dazzling flare of hope" lit by the announcement of Mr. Trudeau's Just Society, fizzled when the prime minister announced the federal government was not prepared to guarantee aboriginal rights and that it considered the Indian treaties an anomaly not to be tolerated.

To the Indian, there can be no justice, no Just Society, until his rights are restored and protected by lasting, equitable legislation.

"Our rights are too valuable to surrender to Gallic or any other kind of rhetoric," said Mr. Cardinal, "too valuable to be sold for pieces of gold. Words change; the value of money fluctuates, may even disappear; our land will not disappear."

Nothing less than new structures created in consultation with Indians and with the involvement of Indians will be acceptable, he warns.

However, Mr. Cardinal believes the new policy paper, issued June 25, ignores completely the realities of the Indian situation.

Mr. Cardinal rejects out of hand the white paper approach of turning over major responsibility for the Indians to the provinces. "We have no treaties with provincial governments," he says.

Mr. Cardinal demands action on four vital fronts:

- Federal government recognition of all Indian rights must be secured.
- New education concepts which can bridge the gap between Indians and modern society must be found.
- Reconstructed social institutions based on the community itself must be fashioned.
- Broadly-based economic developments, sufficient to free the Indian at last from his subservient role, must be produced.

A native bill of rights

Mr. Cardinal says treaty and aboriginal rights are generally interpreted by Indians to mean free medical care and education; certain hunting, fishing and trapping rights; the rights to land on a reserve; and mineral rights on land it ceded away; social assistance; welfare for those in need; payments of up to \$5 per year to all treaty Indians, up to \$25 to chiefs and up to \$15 for four subordinates in each band; equipment to aid Indians set up farming operations.

In addition, says Mr. Cardinal, the Indian wants the chance to develop the resources available to him on his "own homeland, the reserve."

For this he needs adequate financial assistance; training in the precise skills he will need to develop the resources; access to expert advice and counsel.

One key factor remains — Indian involvement. "Our people want the right to set their own goals, determine their own priorities, create and stimulate their own opportunities and development."



Chretien Says Indians Worried About Security Of Their Land

DEC 2, 1969

OTTAWA (CP) — Indian Affairs Minister Jean Chretien, who has been meeting Indians to discuss proposed government Indian policy, says the greatest fears about the proposals involve land security.

He told the Commons committee on miscellaneous estimates Monday that proposals to turn lands back to the Indians themselves have raised fears among various bands that the lands could be lost. "They are afraid that some fast operator will come around and take it."

Mr. Chretien said he is asking the Indians for guides in this area so they will get the security they want in the new Indian land act.

"The problem is to give them the freedom they want while ensuring that they don't become victims of the process."

Mr. Chretien also said he has written to all provincial education ministers asking for their co-operation in ensuring that Indian history is accurately portrayed. He said there are too many cases of white man's "victories" and Indian "massacres."

SECTION 5
AKWESASNE NOTES
Box 435
ROOSEVELTOWN, N.Y.

Whoa! Canadians Rebuff U.S. Posse

SEPT. 1969 DETROIT FREE PRESS
Like in the second reel of the late movie, a Michigan sheriff, his armed posse and a tracking dog landed by boat and helicopter on the tiny Canadian Indian reserve of Walpole Island Tuesday, only to be turned back by square-jawed Ontario provincial police.

St. Clair County Sheriff Norman D. Meharg, two sergeants, two corporals and a patrolman were trailing Vernon H. Jones, 36, of Dryden, wanted in connection with the fatal shooting Sunday of Romeo policeman James Reygaert.

Ontario police told the sheriff his U.S. arrest warrant could not be used in Canada.

Sheriff Meharg withdrew and said he would leave the search for Jones on the island to Canadian authorities. If Jones is apprehended, Meharg said, his department will try to extradite him on a fugitive warrant.

Walpole Island is at the mouth of the St. Clair River in Lake St. Clair. A portion of the island is the Iroquois reservation on which Jones, a former Air Force sergeant, was born.

Minority help pledged

(c) New York Times Service

LONDON — A new private organization, the Minority Rights Group, announced plans yesterday to try to focus attention on the plight of oppressed minorities in various part of the world.

Laurence Gandar, on leave of absence as editor of the Rand Daily Mail in South Africa, said at a news conference that the aims of the group will be "remedial, preventive and educative in nature."



A turmoil over Indian mortality rates: Health Minister John Munro (left) tabled a report showing the statistics. Outside Parliament, Frank Howard (NDP, Skeena) demanded more Government money for Indian health services.

Disturbed by Indian death rate, Munro may boost health services

By CLYDE SANGER
Globe and Mail Reporter
OTTAWA — Under strong opposition pressure, Health Minister John Munro admitted yesterday there had been a very disturbing increase in the death rate among young Indian adults and he was prepared to consider a large budget for Indian health services to face this problem.

He told the Commons, he was prepared to discuss the question before the Standing Committee on Indian Affairs and Northern Development.

These offers came only after two moves by New Democrat members to have the subject of Indian mortality rates fully discussed by the Commons or the standing committee had been turned back.

But the seriousness with which opposition members viewed the statistics of an interdepartmental memorandum carried the day. About half the question hour was taken up with expressions of concern and shock at these figures, and these questions pushed Mr. Munro to make his offers.

Frank Howard (NDP, Skeena) first raised the subject by quoting from a memorandum written by Dr. George Graham-Cumming,

medical liaison officer of the Medical Services Branch, on Oct. 20 to all regional health directors. The memorandum said an Indian woman aged 27 had less than one-fifth the chance of an average Canadian of completing another year of life, while an Indian man of the same age-group had half the chance.

A later memorandum explained this was an error. What was meant was that the death rate for Indian women aged 27 was five times the Canadian rate for that age.

The second memorandum also pointed out this disproportion was only so marked in British Columbia, Saskatchewan and Alberta.

The original memorandum, by Dr. Graham-Cumming, stated that "deterioration has been most marked in Ontario, but other provinces show worse situations." Neither memorandum breaks the figures down by provinces, but the second does not challenge this remark about Ontario.

MPs were equally concerned that the Graham-Cumming memorandum had said the increase in the 25-29 age-group "appears to be associated with increasing numbers of fatal accidents, suicides and violence, all suggesting serious social dissatisfaction."

Mr. Howard asked the Commons to approve his motion that the Standing Committee on Indian Affairs study the health facilities available to the Indian people and their health conditions. The rules required unanimous consent of the Commons to put his motion, and there were some negative cries from Government benches.

Angrily Mr. Howard stood up again and said: "Mr. Speaker, may I rise on a point of privilege and ask which unconscionable person objected?"

One MP shouted: "The Prime Minister first."

Prime Minister Pierre Trudeau replied: "As always." He remained smiling in his place.

The next attempt was made by David Orlikow (NDP, Winnipeg North), who tried to adjourn the House to discuss "the catastrophic decline" in the health standards of Indians. He quoted from the Graham-Cumming memorandum, which said that the death rate for all Indian males had gone up by 6 per cent (from 11.15 to 11.81 per 1,000) during the last three years, and for all Indian females by 8 per cent from 9.58 to 10.35.

Speaker Lucien Lamoureux called it a "most important serious matter" and hoped

some way could be found to bring "this very urgent matter of national importance" to the House for discussion. But he ruled he could not allow a motion to adjourn the House at that moment.

The question period became a virtual debate on the statistics. Opposition Leader Robert Stanfield led by asking Mr. Trudeau or Indian Affairs Minister Jean Chretien to make a full statement today. He called the rising death rates "disastrous" and asked the Prime Minister why the report had apparently been "kept under wraps" for some months.

Mr. Trudeau said he had not looked into the matter, and passed the questioning over to Mr. Munro.

Mr. Munro said there was no secrecy about the statistics, and his department's analyses were "available to anyone who is interested." The Oct. 20 memorandum had been quoted correctly on radio and in newspapers, he said, but a second memorandum—from J. H. Wiebe, acting director general of the Medical Services Branch—had "corrected a grave error in the

earlier memorandum.

"What the figures do show is that 3.8 Indian women in 1000 (in the age group 25 to 29) die annually as compared to 0.7 Canadian women in 1000. . . It is in this particular age group, 25 to 29, that we have experienced the great increase which is so disturbing."

He noted that the memorandum showed there had been a decrease in the death rate of 22 per cent among Indian pre-school children, and of 30 per cent among Indian school children, but that this was not sufficient to outweigh the increase in the death rate among adults from 20 to 39 years.

Heavy weather was made of these statistics during the rest of the question period, and a clear explanation only came in the text of Dr. Wiebe's memorandum of Nov. 25, which Mr. Munro tabled.

As Dr. Wiebe explained, Indian women between the ages of 25 and 29 had 99,619 chances in 100,000 of surviving another year and 381 chances of dying during the year; in contrast, Canadian women have 99,931 chances of surviving and 69 of dying.

Indians Need Understanding

The cause of the shocking rise in the mortality rate of young Indian women, revealed in a federal health department memorandum, is not health conditions but "social dissatisfaction." The department says the increase is attributable to suicides and violence.

It's yet another perspective on the general state of hopelessness to which the Indian people have dropped in our society.

You don't solve it by sending in doctors, although these are needed. You solve it by consigning all the strength and resources society can muster to restoring the Indian's

pride in himself and his faith in the future.

The NDP's Frank Howard proposes the matter be studied by the House committee on Indian affairs. The government should agree. Any additional light that can be put on this tragic situation, any additional public understanding of the causes of Indian despair, any temporary amelioration of this specific tragedy, would forward the cause by a few minute steps.

Mr. Trudeau should have endorsed the proposal with enthusiasm. He chose silence.—(Ottawa Citizen).

WINNIPEG — (CP) — An elderly Indian woman once waited in a Winnipeg hospital for a week before her sore throat was X-rayed and found to be cancerous. She later died of the disease.

The woman spoke no English and hospital personnel couldn't speak Cree.

David Nanowin, 64 and blind, next week intends to begin a language course in Cree and Saulteaux for doctors and nurses so they can communicate with Indians from remote communities in the North.

The former primary school teacher at Norway House, Man., said there are numerous examples where knowledge of the Indian language could have relieved suffering and perhaps saved a life.

He hopes lawyers, social workers, ministers, teachers, missionaries and Indian young people will take advantage of the course.

Of the woman who died of throat cancer, Mr. Nanowin said:

"If they had known about it sooner, they might have saved her. And there must be a number of cases like that."

The veteran of the Second World War, who was partially blinded by a booby trap in Europe and lost his sight completely several years later, said Indian language grammar books available to white people are full of mistakes. So is the course set up for social workers, teachers and various field workers.



David Nanowin

Mr. Nanowin said this has come about because Indians were always too polite to correct their ministers, missionaries and nurses when they heard them misuse the language.

He was invited by the Indian and Metis friendship centre in Winnipeg to set up the course when the centre heard of his success in teaching the language privately.

Chretien sees flexibility in health, welfare talks

Special to The Globe and Mail

VICTORIA — Welfare ministers attending the federal-provincial conference that wound up here yesterday were told by Indian Affairs Minister Jean Chretien that the federal Government will be flexible in forthcoming negotiations aimed at transferring responsibility for Indian health and welfare programs to the provinces.

Mr. Chretien spent an hour in the closed meeting discussing the federal policy statement on Indian affairs given to the Commons on June 25. He emerged to tell a press conference that most of the ministers seemed to agree the provinces could provide health and welfare services to Indians better than Ottawa. He said he preferred to refer to the proposal as an extension of the normal services given by a province to its citizens.

Mr. Chretien said in return for turning over Indian health and welfare services to the provinces the federal Government was prepared to transfer to the provinces the money it now spends on these

services. In addition, the negotiated transfer payment would include forecast spending for a certain number of years in the future.

The period of the phasing out of these services would be settled by negotiations with individual provinces, Mr. Chretien said. He indicated that the federal Government was prepared to go ahead as soon as the provinces agree but said Ottawa had no fixed

schedule. Before any agreement is signed the Indian people of the province would have to accept the transfer arrangement.

Mr. Chretien said he felt there would be some savings under the transfer agreement because it would eliminate the need for costly duplication of provincial services and facilities. He added Ottawa will not agree to any transfer unless the federal Government is sure that Indians will receive the same quality of service they now get and preferably better service.

Shortly before his arrival at the conference about 75 young Indians demonstrated on the lawns in front of the B.C. Legislative Buildings where the welfare ministers were meeting. The ministers were all absent at a luncheon given by the provincial Government.

The Indians carried banners that read: Remember Riel and Consultation Not Extermination.

While a spokesman, Ron Hamilton, 21, of Port Alberni, told reporters the group was protesting against the presence of Mr. Chretien in British Columbia against the expressed wishes of Indian leaders, the demonstrators chanted: "Chretien go home."

Later the minister said he was ready to meet Indian representatives and added: "I don't know where they get the idea we are going to make decisions without consulting them."

TULSA, OKLAHOMA, SUNDAY, OCTOBER 12, 1969

Hospital Heads
Take Issue on
Some DetailsDrug Scarcity Cuts Care
in Indian HospitalsBy ALEX ADWAN
World Washington Bureau

WASHINGTON—Drastic shortages of drugs and other necessities have made adequate medical care impossible in Oklahoma's Indian hospitals, two Oklahoma congressmen reported Saturday.

Reps. Ed Edmondson, D-Muskogee, and Happy Camp, R-Waukomis and members of their staffs made unannounced inspection visits to three of the

hospitals last week for the House Interior Committee. Edmondson said their inspection confirmed deplorable conditions described in Washington earlier by tribal representatives.

The investigators found shortages or complete lack of such common drugs as buffered aspirin, antibiotics and anesthetics.

They discovered that tuberculosis tests have been discontinued at the Pawnee facility because supplies are not available.

Immunization programs have been discontinued at Chillico and Sequoyah schools because of lack of serum.

At one hospital, officials told the investigators they did not know how they were going to handle a series of Caesarian operations they have scheduled. They do not have enough anesthetic.

At the Claremore hospital, a notice was posted on the bulletin board listing drugs that are

unavailable and asking doctors not to prescribe them.

The hospitals are funded through the Interior Department, but are operated for the U.S. Public Health Service.

"The blame for these conditions is squarely on the shoulders of the federal government which has long assumed major responsibility for Indian health both by law and treaty," Edmondson said. "Congress has failed to appropriate adequate funds to meet rising hospital and drug costs, and administrative spending ceilings have reduced available funds even further."

"Hospitals at Pawnee, Tahlequah, and Claremore although staffed by dedicated personnel who are reaching thousands of Indians by clinics in addition to their hospital duties, are simply not receiving funds essential to good health care for their patients," Edmondson said.

"These are the unavoidable conclusions from an unannounced inspection of the Claremore hospital which Congressman Camp and I made last week on behalf of the 'House Committee on Interior and Insular Affairs'—followed by staff inspections of the Pawnee and Tahlequah facilities this week."

"The story at each of these hospitals is basically the same," Edmondson said. "Funds are so short—with funding on a 30-day basis and requisitions for supplies and equipment often long delayed—that adequate medical treatment is sometimes impossible."

"As of Oct. 6 and 7, when the hospitals were visited," Edmondson said, "October fund allocations had not been received. Missing drugs cannot be replaced until the allocations are received, and then if history is any indication, there will not be

enough money for full replacement."

"At Tahlequah, for instance, more than \$15,000 in drugs were dispensed in August and September. Only \$5,400 was allocated for drug purchase during the same period. At this rate, the hospital for all practical purposes will be out of medicine within 60 days."

"The problem goes deeper than drug and operating fund shortages, which can be corrected by Congress in short order if it is the will of Congress to do so. Major expenditures must be made to replace and remodel the hospitals themselves. Funds must be committed for future years."

Edmondson noted that the Claremore hospital had lost its accreditation because of "a hazardous, dangerous building that should not house hospital patients."

The national association that accredits hospitals gave the Claremore facility tentative approval again in 1967 after having blacklisted it for seven years. The provisional accreditation was restored because a new building was being planned. The accreditation was withdrawn again in February when funds for the new building failed to materialize.

Tahlequah may be in the last year of its accredited status, Edmondson said.

"Several dangerous conditions exist at the hospital, any one of which is sufficient to deny accreditation," he said.

Camp and Edmondson reported their findings to their Interior Committee Chairman Rep. Wayne Aspinall, D-Colo.

Steps are being taken, he said, to determine how much money is needed immediately to alleviate the current drug and equipment crisis. Future needs are also being reviewed.

Edmondson and Camp have taken the first step toward correcting the deplorable shortage of drugs.

The two congressmen are both members of the House Interior Committee. They and their staff members confirmed in personal investigations last week what Indian leaders had contended previously. The Indian hospitals are so strapped for funds that adequate medical care is impossible.

It's hard to fix the blame, except to say it's a foul-up in the bureaucratic machinery. But it is a bad situation that can be corrected with a very little bit of money by federal spending standards.

The Indian hospitals are not ordinary charitable institutions. Medical care was one of the things the United States solemnly guaranteed the Indians either by law or treaty in exchange for the Indians relinquishing their lands.

To keep such a promise should not be difficult for a government that recently spent \$5,000 to design a new shield for the office of economic opportunity and \$800,000 to train birds in warfare.

Administrators of Oklahoma Indian Hospitals were not surprised by a congressional report critical of drug shortages in their hospitals, they said Saturday, but they disagreed with the report's saying that medical care was "impossible" because of the shortages.

"It's not impossible," said Dr. Jack Robertson, of Oklahoma City. "We feel we're giving excellent service despite the shortages."

ROBERTSON IS DIRECTOR of the Oklahoma City area of Indian Health Service, and oversees medical facilities in the area's five-state jurisdiction.

"We are short of resources in terms of the work we have to do," Robertson said. "It's a serious problem, but we're giving essential medical care."

U.S. Representatives Ed Edmondson and Happy Camp made personal inspection trips to Oklahoma hospitals last week, or sent staff members, to prepare a report for the House Interior Committee. They released their findings Saturday (Story above).

ROBERTSON SAID THE REPORT was instigated after tribal leaders joined last month and made personal pleas to congressional leaders for increased budget allocations.

He said a budget increase between 5 and 10 per cent would be necessary for the area's eight hospitals and about 30 clinics to operate adequately under their current workload. An even greater increase would be required for the area to expand services, especially in the preventive and long-term medical service.

And this does not include the cost for five new Indian hospitals needed to replace those at Claremore, Tahlequah, Tahlequah, Pawnee, and Clinton, he said. The sixth hospital in Oklahoma, at Lawton, was built two years ago.

INDIAN HEALTH SERVICES is under the control of the Department of Health, Education and Welfare. The Oklahoma City "area" includes the states of Kansas, Florida, Mississippi and North Carolina, and Oklahoma.

In addition to the six Oklahoma hospitals, the IHS has a hospital in Mississippi and North Carolina, clinic facilities in Kansas, and contract facilities in Florida.

Overall, the hospitals admit about 11,000 patients a year, and more than 300,000 out-patients visit facilities each year. The bulk of patient care is in Oklahoma, though.

ROBERTSON SAID HOSPITALS and medical care costs have increased about 15 per cent nationwide, yet the Indian Health Service budget allocations have increased only five per cent.

"WE'RE HURTING IN ALL areas," he said. As a result, Tahlequah has eliminated elective surgery (surgery needed, although not absolutely necessary for a patient). He said the hospital is treating patients for their ailments, but is not looking for any additional ailments through otherwise routine X-rays.

"We are also unable to dispense a physician's first choice of medicines," he said, "and have to substitute second, third and even fourth-line items."

Tahlequah handles about 45,000 out-patients a year, more than 80 per cent of them Cherokees.

Dr. Clyde Olson, service unit director at Pawnee, said the pharmacy there is dispensing drugs about three times faster than they are being replaced.

THE MONTREAL STAR, WEDNESDAY, DECEMBER 17, 1969
Agnes, 101, fought Indians

Associated Press

Ponca Stirring
Big ControversyBy PAT REDMOND
Copley News Service

WHITE EAGLE, Okla. — A sign on the west side of U.S. 177 in north central Oklahoma proclaims: 92nd Annual Ponca Indian Powwow, August 21-22-23-24.

The powwow was weeks ago and the meat rations doled out by the tribal committee have long since disappeared along with the tepees, fancy costumes and drum pageantry. But the sign stands as your introduction to the home of many Poncas.

Drive west on the gravel road into the community, past the Ponca Community Center, the Methodist Mission and the White Eagle Clinic — the major structures and the buildings in best repair.

In among these three buildings, television antennas weave in the wind atop sheet-iron sheds and rickety frame houses. Yards are either bare of grass or grown up in weeds. Broken-down washing machines and abandoned cars litter many yards.

These signs of poverty have not gone unnoticed.

In a loud voice, a 51-year-old Ponca Indian woman has stood before senators, Cabinet members and church leaders to protest poverty conditions among her tribe.

Claiming her tribe is starving, Mrs. Martha Grass drew additional attention to her cause by marching with the Southern Christian Leadership Conference in the "Poor People's March" and working with the Coalition of American Indians.

Mother of 12 children, Mrs. Grass has charged legislators with denying food stamps to the Indians; accused neighboring Ponca City of job discrimination and educational unconcern for the Indian; and threatened to accuse the United States of crimes against the Indian in the World Court in Geneva.

Tribal Member Disputes Charges

Mrs. Delphine Rhodd, a Ponca who is employed by the Oklahoma Indian Extension Service at Ponca City, disputes Mrs. Grass' charges.

"I admit there is poverty among the Poncas, but we're not starving," Mrs. Rhodd said. "The statement is humiliating to the tribe; no one is that bad off."

"A lot of older ones get old-age assistance and those unable to work receive some type of aid. There are free commodities and aid to dependent children, and nothing keeps them from working."

There are several reasons why many of the Poncas refuse to move out of the shacks at White Eagle into Ponca City or other nearby towns. One reason is free lunches at school.

Indian students who are bused into town receive free lunches, but those residing inside the city must pay for their noon meal, unless the family has no income whatsoever. Families, non-Indian as well as Indian, who receive welfare checks are considered able to pay for lunches and school fees.



MRS. MARTHA GRASS
... militant mother of 12

NEW YORK — Agnes Wenning, 101, whose colorful life span encompassed the era of the wild western frontier and the age of the astronaut, died Monday in a rest home. She had lived in Alberta for 45 years.

Mrs. Wenning was brought to Staten Island by her family at the age of seven from her native Dublin, Ireland. At the age of 18, she joined the Salvation Army, and was assigned to Northfield, Mass.

It was in Northfield that she met and married the late John Wenning. Together, they headed west by stage coach and covered wagon, she to pursue an anti-saloon campaign, and he to homestead in Washington state.

However, frequent skirmishes with hostile Indians led the couple to move from Washington to Edberg, Alta., where they raised livestock for 45 years.

Delbert Carlile, assistant principal at Ponca City High School, says it's unfortunate that some parents spend their welfare checks on liquor or other unnecessary items.

"We regret that it's the child that is the loser, but a line has to be drawn somewhere," he said.

But Mrs. Grass has vowed to continue her fight for free lunches and has filed suit in U.S. District Court to force schools to provide free or reduced-price lunches to all Indians.

Another reason few Poncas leave the tribal community is lack of housing in Ponca City. Some landlords refuse to rent to Indians because of unreliable salaries and the fact that more than one family sometimes live together in small dwellings.

To offset this, a group of Indians and white men has formed a housing authority. Through a loan grant from the Department of Housing and Urban Development, construction on 20 three-bedroom homes is nearing completion in the White Eagle area.

Mutual-Help Plan For Building

The prefabricated units are built under the mutual-help plan. Labor by the Poncas will be considered as equity and the indebtedness will be retired in monthly payments like rent.

The homes were to have been ready for occupancy early this summer, but Indians have failed to report for work in many instances and moving day is still in the future.

Paying for the homes is another problem facing the Poncas. A recent survey in a 2½-mile-square area of White Eagle revealed 87 per cent are unemployed.

Job programs in the past have failed because the Poncas had to be transported to other towns and states. Born with a built-in homing device, many of the Indians returned to the banks of the Salt Fork with their first paycheck.

Working on the premise of bringing the work to the Indians, tribal leaders are discussing the leasing of land to two interested manufacturers. The firms would erect plants on tribal land and train the Poncas to work in them.

James H. Murphy New Indian Dept. Head

22



James H. Murphy

(AP) — A youthful town manager and an even younger member of the Penobscot tribe were named Monday as the new administrative heads of the Indian Affairs Department.

James H. Murphy, 33, the town manager of Dexter, was appointed as Indian Affairs commissioner by Gov. Curtis. The choice is personal and does not require Executive Council confirmation.

Michael Crawford, 25, a Penobscot tribesman now serving as a substitute teacher in Brewer, was selected as Murphy's deputy. Crawford's appointment was made by Rodney L. Scribner who has been acting commissioner since Edward C. Hinckley resigned last winter.

Murphy will assume his duties in mid-December and Scribner will return full-time to his post as deputy commissioner of Finance & Administration.

Hinckley, who has been serving as a consultant to the Indian Affairs agency since his resignation as commissioner, terminated his services last Friday. At the time he went onto a consultant's contract, it was generally understood that he

would step down when the new commissioner was named.

Murphy was selected after Curtis and the governors of the state's three Indian reservations screened several applicants.

Curtis said he was delighted a man with Murphy's qualifications accepted the job and "from his record of accomplishment, I'm sure he will perform in a Democratic and responsible way."

A native of Caribou, Murphy is a Democrat and graduated from Husson College with a degree in business administration.

He worked for Merrill Trust Company and when he became Dexter's manager three years ago was assistant manager of the bank branch there.

Crawford graduated from John Baptist High School in Bangor and spent three-and-a-half years studying at Washington State College. He is now completing his degree requirements at the University of Maine.

Scribner said Crawford will begin work next Monday.

Murphy said he doesn't anticipate any major changes in the department's operation.

Planning New Dept. Policy

B- JERRY DURNBAUGH

Although he says he anticipates no major changes at the present time, Maine's new Indian Commissioner James H. Murphy indicated Monday he will not be following the former commissioner's policy of keying programs entirely to tribal wishes.

It was the policy of former commissioner Edward Hinckley to lend departmental backing to programs initiated by the tribes, and to oppose programs the tribes did not initiate or did not endorse.

"I am sure there will be projects they want that I won't agree with and I'll propose programs that they won't agree with," Murphy said. "I think it has to be a joint venture."

Murphy, who sees himself as primarily an administrator, admits to practically no experience in dealing with Indians. "My only contact previously is that I grew up with two Indian children," he said.

But Murphy's selection from

among more than a dozen candidates was with endorsement of the tribal governors. Murphy believes the Indians selected him to be commissioner because "they wanted someone to treat them as equal and to be fair in all respects."

Too, in the direct dealing with the tribes, Murphy will have the help of his deputy, Michael Crawford, a Penobscot Indian now teaching school in Brewer.

Crawford, who as deputy will draw a starting salary of \$177.50, has completed three and a half years at Washington State College and is doing his final work for a degree.

Murphy said he sees his new job as a challenge, and that he applied for it because "I felt that I could help them (Indians) through the areas of housing, education, sewage and water facilities."

Murphy is familiar with the intricacies of that type of public works. And as a banker — he formerly was assistant manager of the Dexter branch of the Merrill Trust Company — he knows the ins and outs of financing.

It was that very thing — finances — that caused the upheaval in the department during the past year. It was just about a year ago that Maine's first Indian Affairs Commissioner reported there was not enough money in the departmental budget to complete the year.

Deer Isle Principal Refuses To Admit Two Indian Boys Who Won't Cut Hair

Last month Jon Hatch, a house-builder and house-restorer who lives in Deer Isle, hired Philip Francis Jr., a seventeen year old Micmac from Big Cove Reservation in New Brunswick, to work on a house under construction in Stonington. "One day he brought his brother with him and I met John," says Mr. Hatch. "John is fifteen. They had been living with their uncle, Michael William Francis, at Wayne Allen's millsite on Carlton Stream at the Sedgwick-Bluehill line."

"I decided they should be attending school. Apparently Mrs. Allen, who is a director of SAD 73, had made no move to get them into a school. I talked with their uncle, and he said it was all right with him if they went to school."

"Then I wrote Chief Albert Levi at Big Cove. I also talked with him by phone. He said it was a fine idea, that it was great to have the boys go to school, that they'd had a tough life and had always been pushed around. He said he was writing to the Miramachee Indian Council in New Brunswick and would work out the details so that I would become legally responsible for both John and Philip."

"Next I talked to Supt. Kenneth Gray of SAD 73. I told him I thought the boys should be tested to determine what grade they should be put in. Philip had been in ninth grade and John in seventh. I

told Supt. Gray that I was going to have legal responsibility for their care and that they will be living with me until they are of age. Gray asked me if I had seen Principal Jerrauld Hutchinson at Deer Isle, and he said testing would be arranged for the next day. He told me they could enter school the next day."

"The next day, Monday, Nov. 10, Principal Hutchinson told me that the Deer Isle high school is much too crowded to admit the boys. He said it has facilities for 60 students and now has 130. He said the pace is overflowing, that it is not a good situation, that it would be better to have the boys go to Stonington, and that he would see that they had transportation there."

"I told him I thought that was an absurd idea. I live right across the street from the Deer Isle high school and I think it's ridiculous that John and Philip should have to commute every day to Stonington." Hatch lives in a house on King Row belonging to Jack Hoy, a summer resident who is Chancellor of the University of Southern California's Irvine campus.

"The Principal next probed the problem of legal responsibility and who would be called on in case of disciplinary action. I told him of my correspondence with Chief Levi, and I told him Supt. Gray had approved. Then he said he wouldn't admit the boys to Deer Isle, that he made his own rules for his school. He also said it would be impossible to admit the boys without copies of their previous school records."

"I went to see Supt. Gray in Stonington. He said he had talked with six SAD directors and they had decided that until legal responsibility for the boys had been determined they wouldn't be admitted."

"Later that day, at 1:30, I saw Gray again. He said he had called the Assistant Director of Education in Augusta and had been told to let the

boys into school. He said there might be a problem of tuition fees, and I told him that I or the Indian Affairs Council would guarantee tuition money."

"The next morning at 8:30 we went to Hutchinson's office for testing, as was promised. At first Hutchinson said Gray had not been in touch with him, but he finally let the boys stay there and begin testing. The testing went on through Thursday. The boys went to begin school on Friday, Nov. 14, but we're told there wasn't time, to admit them that day."

"They went again on Monday morning, Nov. 17, and were back home in ten minutes. They were told they couldn't be admitted until I had gone down and listened to the school rules. I called Gray and he repeated the same thing."

"When I talked with Hutchinson next, he said tests showed both boys should be in the seventh grade, and that the only rule they had to comply with was to get their hair cut. He said he realized it was contrary to Indian tradition to cut the hair off but that he insisted on it in his school. He said, 'If they don't want to get their hair cut, they can go to Stonington schools.'"

"I told him the boys won't get haircuts unless they want to," says Hatch, whose own hair sometimes grows over his collar. "I quoted Judge Wyzanski's ruling in Belmont, Mass., about the freedom to choose one's own length of hair despite what school officials may personally feel about it. Hutchinson said, 'I make my own rules here.'"

"He said finally that he would allow the boys in school for two days, and if their hair weren't cut by then they would be suspended until they got it cut."

"They went to school a full day on Tuesday, Nov. 18, and they were both advised of that hair rule. When they came home and told me about it, I wrote a note and gave it to them and told them to present it to Hutchinson if they



John Francis, Jon Hatch, and Philip Francis

were pressed about their hair again. In the note, I said I intended to sue if the boys were dismissed for long hair."

"The next day, Hutchinson told the boys not to come back without a haircut. They gave him my note and he sent them home."

Mr. Hatch is now seeking legal advice.

Principal Hutchinson was interviewed in his office at the Deer Isle High School.

"The only thing is that we just didn't allow them to come to school here because they refused to obey school rules. That's all," said the principal.

The reporter asked if he could see a copy of the school rules.

"I'd rather not," said Hutchinson.

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JAMES RUSSELL WIGGINS,
Editor and Publisher

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Seek use of Bar Harbor center

Indians to open own school

23

A proposal has gone to the National Park Service on behalf of the Indians of Maine, New Brunswick, Nova Scotia and Prince Edward Island to use the now-abandoned Job Corps Training Center in Acadia National Park for an all-Indian school.

The facilities were sought earlier this year by Maine's Bureau of Corrections for use as a correctional center for first offenders, but the Department of the Interior turned down the request.

In denying the facilities to the Bureau of Corrections, the Department said it wanted to convert the center for use "as a vocational or trade school that would aid the disadvantaged, or possibly some educational training program from an educational institution in keeping with the objectives of the National Park Service and visitor programs."

Later, it was stated that the center would be turned over to a private organization specializing in vocational, retraining programs, but it is now understood that no definite commitment has been made.

The all-Indian school concept is one that has been intensively studied in a series of meetings between Canadian and Maine Indians since late spring.

Only 10 to 15 per cent of Indians who start school ever graduate from high school and, in general, find an education based on the white man's culture and educational needs neither beneficial nor relevant.

The outgrowth of this summer's meetings is a general agreement that an independent, international, Indian-controlled and oriented school would be highly desirable.

The Indian planned and administered school has received the endorsement of numerous educational and Indian organizations, and the first step toward realization of the school will come Saturday when some \$6,800 in initial funds will be presented to the tribes at ceremonies at Indian Township.

monies at Indian Township.

Planning of the proposed school has gone on without funds since last May. The planning money to be presented Saturday includes a \$3,000 grant (not \$30,000 as erroneously reported in another newspaper) from the College Entrance Examination Board and \$3,800 from individuals in Massachusetts and Connecticut and the Passamaquoddy Tribal Council's Community Action Program.

July 18, at Memremcook, N. B., the Indians—representing Maliseet, Miqmaq, Passamaquoddy and Penobscot tribes—adopted a resolution of purpose for such a school.

The present educational system, they noted, put Indian culture, history, language and pride in jeopardy.

DISILLUSIONED

"We have watched, too long, our people who have attended public, government and church schools," their resolution read. "A few of the students have graduated; most have dropped away, disillusioned, dispirited and unable to make their way in the non-Indian world, and often are of no value to their own people."

As to their purpose, the Memremcook conferees declared: "We intend this school to be different from existing schools. We intend this school to be unique. We will use new ideas, new methods, and new information."

"We are determined to operate a program which will enable our people to hold their own with pride and dignity everywhere, and to be valuable members of their own community."

The proposal for the Job Corps Center says an initial enrollment of 100 would be anticipated with a teaching and administrative staff of 10 to 12.

The group hopes to start hiring staff members by March, 1970, so that students could be enrolled in late summer of 1970.

The only physical change necessary in the facility, the



Established 1825

Wednesday, Dec. 10, 1969

Augusta, Maine

by

Jerry Durnbaugh

proposal states, is erecting a partition in the dormitory to make it suitable for housing boys and girls.

Organization of the school would be provided through a non-profit, tax-exempt corporation now in the process of being formed.

Entirely Indian-directed, the school's educational goal would be to provide young Indian adults fully equipped for post-high school education, possessing a constructive pride in their Indian heritage and prepared to continue their own personal advancement while assisting in the advancement of their people.

Termed an "experimental/demonstration educational program," the proposal calls for using the Job Corps facilities for four years, following which the school would relocate to a permanent site.

'EARTH MOTHER'

The request also notes a special adaptability of the site for use as an Indian school, based

on the "Earth Mother" concept of most North American Indians. The request terms the Indians "this continent's first conservationists" and notes that this feeling "is still a vital part of Indian philosophy."

Instead of the white man's approach of "overcoming the wilderness," the request suggests the Indians' concept would be to teach "the technologies of science combined with the philosophical attitude of living in harmony with nature, putting as much back into the environments as you take from it."

This attitude, the proposal states, might well be mutually beneficial to the new College of the Atlantic schedule to open in Bar Harbor in 1971 and stressing ecology in all its programs.

The request terms the Job Corps Center, completely equipped and designed for a residential education program, as being in a natural setting and geographical location "which could not be more ideally imagined."

THE MILWAUKEE JOURNAL

September 18, 1969

Propaganda Lesson Antagonizes Indians

A Milwaukee teacher's attempt to define propaganda by showing her students what propaganda is backfired because too many persons took it seriously.

The propaganda described American Indians in a vicious, derogatory way. Although it was intended merely to show how propaganda works, several persons representing Indian groups were offended and are setting up school programs to discuss Indian life and culture.

The incident took place at Roosevelt junior high school, a nearly all-black school at 800 W. Walnut st.

The teacher was Miss Beverly Johnson, who is in her early twenties and teaching her first year at Roosevelt.

For a ninth grade unit on propaganda, Miss Johnson devised what was called a reading test on the Wisconsin Indian.

The single page of writing on the Indian contained such propaganda techniques as the big lie, the glittering generality, the smear and the use of famous persons' names to endorse certain concepts.

In listing reasons for Indians living on reservations, the paper said:

"One reason for this is that Indians do not have enough intelligence to make it on their own. Another reason is that Indians are usually 'sneaky.' They cannot, in other words, be trusted."

"Besides all this, every Indian one meets has a distinct odor caused by tribal customs that do not allow baths."

In another paragraph, the paper said more than 75% of Indians were mentally retarded.

ed and 44% could not write their names.

The paper said the late President Kennedy wanted congress to give Indians plenty of money so that they would not wander off the reservation into the rest of society.

Finally, the paper concluded that there were no banks on Indian reservations because "everyone realizes that it would be robbed immediately."

Frederick C. Perleberg, principal at Roosevelt, said Miss Johnson decided not to use the paper Sept. 8 after one parent complained.

The paper had been designed to be read in about five minutes and then discussed for 50 minutes, Perleberg said. It also was designed for use with 15 and 16 year old students, he said.

A substitute teacher, taking over for Miss Johnson when she became ill, gave the paper to a class of seventh grade students for discussion of propaganda techniques.

Some of the seventh graders took the paper home, gave it to their parents, and the matter became a public issue.

Mrs. Loretta Domencich, vice-president of the American Indian Information and Action Group, said representatives of her group have spoken to Roosevelt students to dispel misconceptions the students might have about Indians after reading the paper.

She said her group also wanted to set up school assemblies on Indian history, attitudes and songs.

The group's main objection to the paper, she said, was that all the students did not know the paper was pure propaganda.

A spokesman for two other Indian groups — Consolidated Tribes of American Indians and United Indians of Milwaukee — also objected to the paper.

from the same tribe.

● Make sure the student has a chance to visit the school before he commits himself to attend.

● Allot sufficient funds to pay for a student's transportation home for each of the major vacations.

● Encourage the students to gather together for conferences and just to feel their "Indianness." "The Indian needs a time for isolation," said Travis Kingsley, a Papago-Hopi from Arizona who now attends Dartmouth College.

'Need to be with Indians'

"On the Navajo reservation, we have one word for foreign to apply to everyone who is not a Navajo," said Michael Benson, a Navajo who graduated second in his class last June from Lenox. "But away from home, we just feel a need to be with Indians."

Specifically, Indians in eastern prep schools want funds to help finance activities of the Organization of Native American Students, which formed last year. This group organizes conferences for Indian students, publishes newsletters, and visits Indians in their respective schools.

Beyond that, Indians want to have more say in their own education. Sensitive to this concern, Mr. Putnam stresses that he is "not really a teacher, but a resource man," and that his course is not really a course, but "a gathering of Indian students."

"Black students talk about how they want to run things themselves," said Mr. Benson. "Well, we're not any different."

THE CHRISTIAN SCIENCE MONITOR

November 3, 1969

Programs tailored

East prep schools woo U.S. Indians

By Susan Hunsinger

Staff writer of The Christian Science Monitor

Boston

"We started a black-studies program with the first black students who came," said a prep-school director of admissions. "But nobody even thought about an Indian studies program."

"Nobody even thought because nobody even knew enough about Indians," added George Perry, associate director of A Better Chance (ABC), a scholarship organization which helps place blacks, Indians, and other low-income students in prep schools, primarily in the East.

About 15 prep schools now have committed themselves to accepting, and in some cases recruiting, Indian students. This fall more than 40 Indians have been enrolled through the ABC program. But some uncertainty remains on how "special" to treat the Indian student once he arrives.

Thomas Bryant, director of the Sterling School in Vermont, which enrolled 10 Indians this fall, says: "We just aren't ready for Indian studies yet. Most of the boys never saw a fraction or a decimal on the reservation. We spend every spare moment helping them catch up."

Self-confidence stressed

But the director of a new Indian studies program at the Lenox School in Lenox, Mass., says the Indian student first needs to develop confidence in himself. Remedial work is essential, says Oliver Putnam, but the Indian student needs even more help "in the indefinable area of sustaining and per-

haps enhancing his knowledge of himself." Lenox thus encourages Indian students to drop any course before dropping Indian studies.

This year the Lenox School will give academic credit to those students who can express themselves in their native tongues. "This is especially important for the students who come from larger reservations where English is taught as a foreign language," explained Mr. Putnam.

One of the three new Navajo students at Lenox this year wants to write plays in his native language. His work then will be sent for criticism to students skilled in Navajo at Wesleyan and Harvard.

As a result of their own suggestions, Indians at Lenox also will gather tribal stories and folklore, compare family kinship groups among their tribes, and perhaps learn each others' tribal languages. This could be quite a task, since the school's seven new Indian students include members of the Navajo, Mohawk, Seneca, Cherokee, and Sioux tribes.

Depths of needs noted

Although Lenox has enrolled Indian students since 1962, it was only last year that three of the students began "to make us aware of the depth of their needs," said Mr. Putnam.

"It is most difficult to remember that American Indians are foreign," he said. But while they may speak English with no accent, "many idiomatic expressions and especially philosophic concepts are lost to their understanding... the tendency of urban man to philosophize is common. For a folk man, verbal communication is most

superficial. Deeper meanings are made known in empathy."

Indian students hence need to be recognized as foreign students—exchange students from a folk to an urban culture. And, as exchange students, they have something to give as well as to take, said Mr. Putnam.

Noting the vast differences in urban and folk culture, why encourage an Indian to leave the reservation to attend a prep school at all?

The answer, according to Mr. Putnam, is that there is nothing romantic about poverty and hunger. He says that the schools run by the Bureau of Indian Affairs on the reservation have tried to suppress folk culture, to demand that Indians talk, dress, worship, and think in the mode of the dominant white culture.

Education limited

As a result, he says, only 40 percent of Indians complete high school; they have an average annual income of \$400; and their alcoholism and suicide rates are among the nation's highest.

Mr. Putnam also thinks the independent school is in a better position than the public school to help Indian students become leaders among their own people. "Because of the relatively small number of Indians [600,000], those we aid now can exert a tremendous and positive influence as... they rise to take their positions."

But all the schools accepting Indian students—including Middlesex of Concord and the Cambridge School of Weston—were advised by Indian graduates of some changes that need to be made.

● Don't accept an Indian student. Admit a cluster of students, preferably with two

The War Between The Redskins And the Feds

By VINE DELORIA Jr.

IF Secretary of the Interior Walter Hickel has any sense of history, he must have been impressed with his situation at the convention of the National Congress of American Indians held earlier this fall in Albuquerque, N.M. Not since George Armstrong Custer's sensitivity-training session on the banks of the Little Big Horn had so many angry Indians surrounded a representative of the United States Government with blood in their eyes. Of the estimated million Indians in the United States, the N.C.A.I. represents the reservation population of some 400,000.

With spokesmen for the remaining urban and other Indian communities of the East (500,000 urban Indians and 100,000 scattered Eastern bands) attending the convention, Hickel was greeted by representatives of the entire Indian community, including Eskimos, Indians and Aleuts from his home state of Alaska.

All summer, tension had been building within the Indian community as the tribes fearfully awaited the pronouncement of Indian policy by the new Nixon Administration. During the 1968 Presidential campaign Nixon had promised that, if elected, he would not unilaterally sever Federal relations with the tribes, nor would he allow the tribes to be pressured to alter the relationship themselves.

Indian leadership, recalling that Nixon had been Vice President during the Eisenhower Administration, when the hated policy of termination of Federal responsibilities for Indians had been forced on the unwary tribes, was alerted for any signs of change, and skeptical of the "New Federalism."

Hickel's performance in 1969 appeared to have justified Indian suspicions. In late July, at a Western Governors' Conference in Seattle, he characterized the relationship of the Federal Government as "overprotective" of Indian rights. With a foot-in-mouth aplomb so characteristic of some of Nixon's interchangeable Cabinet members, Hickel compounded this error by labeling the reserva-

tions as "crutches" by which Indians avoided their full responsibilities as citizens.

By late summer, the moccasin telegraph was buzzing with rumors that the new Secretary of the Interior was a "terminationist," and that a great battle over the very existence of the reservations was imminent. Indian reservations have a total land base of more than 52 billion acres, scattered in 26 states and providing a home for people of 315 different tribal groups. The life expectancy of a reservation Indian is 46 years, rising nearly a year each year under current programs. Although the average income is slightly over \$1,500 per family annually, and the housing is generally substandard, the reservations are all that remain of the continent the Indians once owned, and they are determined to fight for every handful of dust that remains.

THE National Traditionalist Movement, spearheaded by the Iroquois League, called for Hickel's removal from office. The Iroquois (the only Indian tribe to declare war on Germany in 1917) set a strong nationalistic tone to the resistance, which quickly sprang up in Indian country. From the urban Indian centers on the West Coast, the third-world-oriented United Native Americans took up the battle cry. "IMPEACH HICKEL" bumper stickers blossomed beside "Red Power" and the multitude of "Custer" slogans on Indian cars. Petitions calling for Hickel's removal began to circulate on the Coast.

As the N.C.A.I. convention opened, there was considerable discussion by the delegates as to the length at which Indians should stabilize Hickel's hairline. This remark was an obvious reference to Hickel's concept

tion of his role as trustee in defending the water rights of the Pyramid Lake Paiutes of Nevada. The Pyramid Lake tribe has a beautiful lake, the largest fresh-water lake in the state. For the major part of this century it has tried to insure that sufficient water is delivered to the lake, to maintain its excellent cutthroat trout fishery and its flock of pelicans. But the Federal Government has continually refused to defend the tribe's water rights by allowing other users to take water which is rightfully owned by the Paiutes. Consequently, the lake has had a declining shoreline for most of the century, a condition that precludes development of the reservation for recreation purposes.

Hickel's solution, proposed after a meeting with Governors Reagan of California and Laxalt of Nevada, was to reduce the water level 152 feet, creating a mud flat of 40,000 acres and thus "stabilizing" the water level. It was the same logic used by the Army to destroy a Vietnamese village—"We had to destroy the village to save it." It naturally followed that the only way to save Pyramid Lake was to drain it.

With these remarks to his credit, it is a wonder that Hickel was the recipient of only sporadic boos and catcalls when he attempted to address the Indian convention. No one even speculated on the possibility of a canine ancestor in Hickel's immediate family tree. "Terminationist" is a much dirtier word in the Indian vocabulary.

Wally Hickel is not that bad a guy. He was genuinely puzzled by the reactions which his remarks had created in the Indian community. In his own mind he was simply searching for a new approach to a problem that he, as Secretary of the Interior, had a responsibility to resolve. But he had unexpectedly hit the one nerve which had been frayed raw by a century of abuse and betrayal: the treaty-trust relationship between Indians and the Federal Government.

Hickel's remarks at Seattle and on the water problems in Nevada prior to the meeting of the National Congress of American Indians fitted exactly into prior speeches and problems of other times and places which had resulted in policies and programs destructive of the reservation communities. He could not have said anything more inflammatory than that the Federal Government had been "overprotective" of Indian rights, implying that the Government would be less zealous in fulfilling its responsibilities during his tenure as Secretary of the Interior.

HAD Hickel been thoroughly briefed on the sterling record his predecessors had achieved, it is doubtful that he would have made the "overprotective" statement. The Government has been overprotective of Indian rights only in the sense that John Dillinger "overprotected" banks by robbing them before other criminals showed up.

In 1908 the Supreme Court decided the case of *Winters v. United States* in which Indian water rights were given priority over any other rights on streams running through Indian reservations. It has been clear, therefore, for most of this century, that the Pyramid Lake Paiutes have first priority for sufficient water in the Truckee-Carson river system to stabilize their lake at the level at which it stood when the reservation was established. Yet Interior had watched as the Indian water went elsewhere and the lake declined precipitously each year.

In 1924 the Secretary of the Interior was authorized to construct the Coolidge Dam in Arizona. In the authorizing legislation it clearly stated that the project was "for the

purpose, first, of providing water for the irrigation of lands allotted to Pima Indians on the Gila River Reservation, Arizona." The Federal Government delivered just about enough water for Ira Hayes, Pima Indian and Marine hero of Iwo Jima, to drown in. Never was there any good faith by the Government to help the Indians irrigate their lands. Consequently, the water made available by the project went to non-Indians residing off the reservation.

With water the crucial element in the development of Indian reservations, the concept of "overprotection" appears nonsensical in view of the fact that, attached to every major Interior Department appropriation bill is a little rider stating that no Federal funds can go to develop the water rights of the tribes in California, Oregon and Nevada. Indian reservations thus lie dormant and undeveloped in those states, while non-Indians have sufficient water to develop their own lands.

To add to the irony of the "overprotection" which Indian people supposedly receive is the fact that, when the United States has to deal with foreign nations, it presents a clean and pious front. In 1913 the case of the Cayuga Nation, member of the Iroquois League, came before the American-British Claims Arbitration. The British Government wanted just compensation from the United States under the provisions of the Peace of

The cry is 'Indian power'

Utrecht for lands which the state of New York took from the Cayugas after the War of 1812.

In the appendix to the answer filed by the United States to the British complaint, the Government declared: "Under that system the Indians residing within the United States are so far independent that they live under their own customs and not under the laws of the United States; that their rights upon the lands which they inhabit or hunt are secured to them by boundaries defined in amicable treaties between the United States and themselves; and that whenever those boundaries are varied, it is also by amicable and voluntary treaties, by which they receive from the United States ample compensation for every right they have to the lands ceded by them."

Traditionally, Indian tribes had been treated in this manner. They were early regarded as distinct and sovereign nations fully capable of entering into compacts, agreements and contracts with the United States. The Delaware Treaty of 1778, the earliest published treaty, spoke of "peace and friendship" which was necessary between the peoples of the United States and the tribe. It described the Delawares as being "dependent upon the (United States) for all articles of clothing, utensils and implements of war." It was fundamentally a trade agreement.

UNTIL 1871 the tribes were treated as sovereign yet dependent domestic nations with whom the Federal Government was bound to treat for land cessions. In the treaties, the Government accepted the responsibility to protect the lands reserved by the tribes for their own use against encroachments by its own citizens. In that year, however, Congress decided that it would sign no more treaties with tribes. Instead, a policy emerged aimed at breaking up the tribal structures, even though the United States had promised in good faith that it would not interfere with traditional tribal customs and laws.

The shift in policy placed major emphasis on enticing, threatening, or deceiving individual Indians into forsaking their tribal relations. A

comparable situation would exist if the Government refused to recognize General Motors as a corporation and insisted that it would become concerned with the individual stockholders, enticing them to sell their stock and liquidating the assets of the corporation, all the while wondering why General Motors was declining as an economic entity.

The tribes fought back. Asserting that the treaties were contracts between two parties, the tribe and the Federal Government, they often punished with death any leaders who signed away tribal rights. While fundamental logic supported the tribal position, overwhelming power and deceit by Government officials were able to carry the day. The treaties had been signed by nations, not an arbitrary conglomerate of individuals. Yet the official Federal policy was to assimilate individual Indians even if their rights as members of tribes had to be breached.

A major influence against the tribes was the ideology of the missionaries who were attempting to force their own ideas of culture on the captive audiences on the reservations. The missionaries believed that only by inculcating selfishness and the concept of private property into tribal society would individual Indians be able to become Christians and be saved.

Church pressure to individualize the tribes and dispose of the tribal land estate resulted in the passage of the Dawes Act in 1887. This act divided the reservations up into allotments of 160 acres, and each Indian was given a piece of land for farming. The remainder of the tribal holdings was declared "surplus" and opened to settlement by non-Indians.

Before allotment was forced on the tribes, there was no poverty on the reservations. The minority report issued against the policy mentioned the complete absence of pauperism among the Five Civilized Tribes of Oklahoma. It suggested that the Indian method of holding land for an entire community might be superior to the idea of non-Indian society, in that this method precluded a class of people that was perennially poor, while non-Indian society was plagued with poverty in its lower economic class.

The effect of individualizing the tribal estate was the creation of extreme poverty on many of the reservations. Individual Indians, un-

In 1871, a Federal policy emerged aimed at breaking up the tribes

accustomed to viewing land as a commodity, were easily swindled out of their allotments. Good farm land often went for a bottle of liquor, white trustees of individual Indian estates often mysteriously inherited their wards' property, and dying Indians were known to have mysteriously given their lands to churches before expiring. One Indian commissioner trod on eggshells during his term because a half-million-dollar Indian estate passed on to a missionary society instead of to the Indian heirs. Between 1887 and 1934 some 90 million acres of land left Indian ownership in a variety of ways. The actual circumstances in some cases have never seen the light of day.

Indians who sold their lands did not merge into white society and disappear. They simply moved onto their relatives' lands and remained within the tribal society. Thus, the land base was rapidly diminishing while the population continued to remain constant and, in some cases, grew spectacularly.

The situation had become so bad by 1926 that a massive study was

Stop the war on Indians-
IMPEACH HICKEL!

INDIANS discovered America

Indian Power!

Custer had it coming

INDIAN POWER

VINE DELORIA Jr., a Standing Rock Sioux, is former executive director of the National Congress of American Indians and the author of the recently published "Custer Died for Your Sins."

Before the Dawes Act of 1887, there was no poverty on the reservations

authorized. It was called the Meriam Survey, and it pointed out that if the allotment process was not solved, the United States would soon have on its hands a landless, pauperized Indian population totally incapable of succeeding in American society.

In 1933, the New Deal Administration appointed John Collier as Indian Affairs Commissioner. He helped to write into law the basic charter of Indian rights called the Indian Reorganization Act. Indian tribes were given status as Federal corporations under this act, allotment was stopped and efforts were made to rebuild a land base for the Indian communities.

Tribal governments allocated a substantial portion of tribal income to purchase the allotments of individual Indians, thus holding in Indian hands the land that would have been lost forever. Tribes began their gradual revival of traditional ways, and were making excellent progress when World War II caused a dreadful reduction in domestic spending. Programs could not be funded until after the war.

IN 1954 the chairmanship of the Indian Subcommittee of the Senate Interior Committee was taken over by Senator Arthur Watkins of Utah. Watkins was an archconservative who understood nothing of Indian treaties, was contemptuous of Indian people, and was determined to solve the "Indian problem" in his short tenure as chairman of the committee. He began a unilateral war against Indian communities that was known as "termination."

Watkins visualized himself as the Abraham Lincoln of the 20th century. Characterizing the reservations as havens of irresponsibility, and accepting the thesis that the Federal Government had been too protective of Indian rights, the Senator was

In 1871, a Federal policy emerged aimed at breaking up the tribes

determined to break the long-standing commitments of the United States to its Indian tribes—whether it was just or not.

"With the aim of 'equality before the law' in mind, our course should rightly be no other," Watkins announced. "Firm and constant consideration for those of Indian ancestry should lead us all to work diligently with all other Americans. Following in the footsteps of the Emancipation Proclamation of 94 years ago, I see the following words emblazoned in letters of fire above the heads of the Indians—THESE PEOPLE SHALL BE FREE."

If Watkins was determined to free the Indians, he was a generation too late. In 1924 the Indian Citizenship Act was passed making all noncitizen Indians American citizens with full rights and privileges. The act further declared that the "granting of such citizenship shall not in any manner impair or otherwise affect the right of any Indians to tribal or other property."

The Indian Citizenship Act thus gave full constitutional rights to individual Indians insofar as they were individuals. It specifically exempted any rights that individual Indians may have had in tribal property from its operation. The dual citizenship of Indian people was thus recognized.

But Watkins was convinced that holding an interest in tribal property in addition to holding citizenship was a handicap. Under this theory, everyone who benefited from a trust fund was automatically a second-class citizen.

A number of tribes fell victim to Watkins's crusade. The Menominees owned a forest in Wisconsin. They had a tribal sawmill and operated it to provide employment for tribal members, rather than to make a profit—although with their exemption from corporate taxation they often showed a profit. The tribe spent most of its income on social services, supporting its own hospital

and providing its own law enforcement on the reservation. It was more genuinely a self-supporting community than many non-Indian communities near it.

Termination of Federal supervision meant an immediate tax bill of 55 per cent on the sawmill. To meet this, the saw mill had to be automated, thus throwing a substantial number of Indians out of work and onto the unemployment rolls. To meet the rising unemployment situation, the only industry, the sawmill, had to be taxed by the county. There was an immediate spiral downward in the capital structure of the tribe so that, in the years since the termination bill was passed, it has had to receive some \$10-million in special state and Federal aid. The end is not yet in sight.

When the smoke had cleared, some 8,000 Indians had been deprived of rights their grandfathers had dearly purchased through land cessions. The Paiutes of Utah and

The policy of 'termination' wrecked the economies of many tribes in the 1950's

Klamaths of Oregon were caught in a private trusteeship more restrictive than their original Federal trust relationship, from which they were to have been "freed." Fortunately, Texas made a tourist attraction out of the Alabama-Coushatta reservation in that state, thus preserving most of the tribal assets. The mixed-blood Utes of Utah formed their own organization and tried to remain together as a community. The Siletz and Grande Ronde Indians of Oregon, the California Indians, and the Catawbas of South Carolina simply vanished. Menominee County became the most depressed county in the nation.

In Watkins's mind, and in the mind of his successors on the Senate Interior Committee, the opportunity to remake American Indians into small businessmen was too much of a temptation. The termination policy continued to roll in spite of its catastrophic effects on the Indian communities.

Tribes refused to consider any programs, feeling that it was no use to build good houses when the reservation might be sold out from under them at any time. Development schemes to upgrade reservation resources were turned down by people with no apparent future. The progress which had been made by the tribes under the Indian Reorganization Act ground to a halt. Indian people spent a decade in limbo, hesitant to make any plans for fear they would come under attack by the irrational policy.

Watkins's rationale at the beginning had been that he was making the individual Indians first-class citizens, where they previously had been handicapped by maintaining their tribal relationships. It was the same reasoning that had led policy-makers in the last century to force allotment on the tribes and create the original poverty conditions on the reservations. When the termination legislation was finally drawn for the Menominees, the concluding phrase in section 10 of the bill was illuminating: "Nothing in this act shall affect the status of the members of the tribe as citizens of the United States!"

The argument of "freeing" the Indians was as phony as could be. The act did nothing but dissipate tribal capital and destroy the rights of Indian tribes to have their own communities. But termination fitted exactly into the integrationist-thought world of the period, and the expanding Civil Rights movement of the black community, which had been given impetus by the decision of *Brown v. Topeka Board of Education*, the famous school desegrega-

tion case of 1954. So it seemed the right thing to do.

SOCTETY has come a long way in its understanding of itself since 1954. The ensuing civil rights movement, which had shaken the foundations of

Indians, like the blacks, are now demanding control of their institutions

society during the nineteen-fifties, changed abruptly into the black power movements of the late sixties. For half a decade we have been struggling to define the place of a group of people in American society and, as numerous reports have indicated, the divisions in the society have become more pronounced, the hatreds more violent and lasting.

Termination slowed down during the Kennedy-Johnson Administrations, but the basic Congressional directive has never been changed. Policy-makers in Congress and in the Interior Department continue to regard decisions made in haste in 1954 as imperatives which they must follow today. Only by a vigilant National Congress of American Indians watching the Washington scene day and night have Indian people been able to stop further implementation of this policy.

Walter Hickel, in his casual remarks, stirred up a hornet's nest of Indian concern. It did not seem possible to tribal leaders that the new Administration would return to a policy proven bankrupt when it was applied to their land holdings in 1887, again proven bankrupt in 1954 with the further dissipation of their remaining lands and resources, and completely out of tune with the social movements of today.

INDIAN tribes have been able, in spite of all pressures exerted against them, and the failure of the Federal Government to defend their rights, to maintain a capital in land and resources by which they can maintain their own communities. They have been able to keep tribal governments alive and functioning. In the War on Poverty, tribes provided services for all people within reservation boundaries, red or white, and many children received services that

they would not have otherwise received because their counties did not want to sponsor programs under the Office of Economic Opportunity.

The record of Indian people as a recognized self-governing community is enlightening. The progress of the last decade is spectacular and sophisticated for a people with a national average of eight years of education. Indian people are now demanding control of education programs through the creation of Indian reservation school boards. They are certain they can do better than either the state or Federal education they have been given in the past. The variety of projects undertaken by Indian communities is staggering and encompasses everything from sawmills to ocean-going fishing vessels, motels to carpet factories.

American society has much to learn from Indian tribes. It may all be lost if another era of struggle over reservation existence is initiated. The black community, spearheaded by the demands for reparations by James Forman, is desperately seeking capital funds. Indian tribes already have capital in land and resources and have demonstrated how well it can be used.

Blacks and Mexicans are developing rural cooperatives in an effort to solve the poverty of their people in the rural areas. Indian tribes have already proven that rural corporations and cooperatives can and do work when undertaken by a united community.

Conservationists are pointing out the rapidly dwindling natural resources of the nation, the danger of total extinction of life unless strong conservation practices are begun at once. The Quinault and Lummi Indian tribes have already zoned their beaches to conserve their natural state, while the White Mountain Apaches have developed nearly 30 artificial lakes and maintain the best fishing and recreation areas in Arizona.

The power movements, the Amish situation in the Midwest, the desire of the Acadians in Louisiana to have

66Walter Hickel stirred up a hornet's nest of Indian concern. It did not seem possible to tribal leaders that the new Administration would return to a policy proven bankrupt.99



ON A NEW WARPETH—A wooden construction of a militant Indian marks the entrance to a convention of Western Hemisphere Indians held on a reservation near Syracuse last summer. The meeting discussed plans for united action.

French taught in schools, the conflict between the ethnic groups in the urban areas, all point toward new social concepts revolving around a number of ethnic and racial communities desiring to conduct their own affairs. Even the rising conservative trend in politics seeks power at the local level rather than continued direction from long distance.

Tribes have overcome enemies of the past. They were once far deeper and more bitter than in the current impasse between black and white. Unemployment is declining as tribal programs are committed to creating jobs, not simply making profits. Land is being renewed, beaches and rivers are being cleared and the reservations are becoming models of proper land use. Indian society is stabilizing itself to face the instantaneous electric world of today far better than are other segments of American society.

The Indian outrage at Hickel was a cry to society at large. "If you destroy us," it really said, "you will destroy your last chance to understand who you are, where you have been, and where you have to go next in order to survive as a people." One hopes Secretary Hickel and the Senators and Congressmen will hear this cry and understand. ■

DECEMBER 14, 1968

GENOCIDE CHARGE STIRS BRAZILIANS

They Seek to Prove Indians Are Not Slaughtered

Special to The New York Times

RIO DE JANEIRO, Dec. 13—The Brazilian Government, stung by accusations from abroad that Brazilians moving westward are slaughtering Indians for their land, has begun preparing a documentary dossier in an effort to refute specific charges.

Slightly baffled Government officials dealing with Indian affairs asserted in interviews here that the accusations contained in recent books and articles in the European press apparently arose out of the Government's own investigation into Indian affairs, completed early last year.

The report of the investigation by Ministry of the Interior, published in résumé in March, 1968, drew a picture of 20 years of robbery, rape, pillage and connivance in murder behind the shield of the Indian Protection Service. The service, founded to guard Indian lands and protect their often stone-age tribal cultures, was replaced by the National Indian Foundation the year before the investigation was completed.

None Have Been Tried

Manuel Expedito Sampaio, a retired army general who is Deputy Interior Minister, acknowledged in an interview that none of the Indian Protection Service employees charged as a result of the investigation had yet been tried.

Reading from the latest résumé of the investigation, General Sampaio said that 116 employees of the service had been charged after the investigation.

Of these, he said, 53 were punished by the Interior Ministry, most by summary dismissal after administrative proceedings. The cases of 63 employees were referred to the Justice Ministry for judicial proceedings, he said.

"We are pressing the Ministry of Justice on these cases," the general said. He added that the Justice Ministry and the Ministry of Foreign Relations were being drawn into the Government's efforts to refute the accusations being made in Europe, most vehemently in Sweden, West Germany and France.

"If Brazil were trying officially to exterminate Indians, it could be called genocide," said General Sampaio. "But this is not at all the case, and the isolated murders along a moving frontier are not genocide. Brazil is expanding to the West, and in this expansion from time to time there are conflicts and deaths among whites and Indians. The Government agency's job is to prevent these conflicts."

Robbing the Eskimos

WASHINGTON Several Senators, both Republicans and Democrats, are taking a close look at the man whom Robert O. Anderson, head of Atlantic-Richfield Oil, recommended to Richard Nixon as secretary of the interior. The closer they look, the more they conclude that Nixon picked a lulu.

Gov. Walter Hickel is not only a close pal of the big oil companies who will be in a position to be generous with his pals, but he is no pal of the Eskimos and Indians. Yet as secretary of the interior he will handle the affairs of all the Indians of the USA and indirectly influence the lives of the Eskimos. In this connection, the most interesting incident in Gov. Hickel's career is his crackdown last summer on an Eskimo fishing cooperative at Kuskokwim, where he used state police and state officials to try to prevent an Eskimo co-op from selling its salmon catch to a Japanese freezer ship.

The full story of what happened is difficult to believe. It shows, however, that the governor resorted to the highhanded methods of Mafia hi-jackers. His men tried to board the ship, until the Japanese captain refused to be intimidated. They then buzzed the ship with a plane.

Again the ship refused to be scared away. Governor Hickel then claimed that the ship was entering Alaskan waters without authority. The State Department, however, ruled otherwise. It stated that the ship had been cleared by the American consul in Kobe, had been inspected by U.S. Customs, Health, Immigration, and the Department of Agriculture, and was entitled to pick up Alaskan fish.

Gov. Hickel also claimed publicly the ship was violating the North Pacific Fishing Treaty. Again the State Department said no.

Above-the-law

The story of Hickel's shocking behavior dates back to 1967 when Alaskan Eskimos, who had been netting around \$500 a year from their salmon catch, organized a cooperative with the encouragement of Sargent Shriver's Office of Economic Opportunity. They were aided also by the Alaska State Community Action Agency and the Alaska Legal Services, which works for OEO.

First, they built a small cold storage plant at Bethel, where their fish could be stored to be marketed at higher prices later instead of selling immediately at the whim of Seattle buyers. The latter have taken advantage of Eskimo fishermen by buying salmon at around 15 cents a pound with no extra price paid for roe. Toward the end of the fishing season, furthermore, the Seattle buyers move on to other areas, and the Eskimo fishermen are left with no market at all. They must dry their catch and eat it themselves during the winter.

However, the cold storage plant at Bethel, built by the Kuskokwim Co-op, mysteriously burned down. So this year the Eskimos, with the help of Alaska Legal Services, signed a joint contract with Mitsubishi International and Kyokuyo Hoge Ltd.

The contract provided for buying the entire salmon catch of the Kuskokwim Eskimos at a price of 33 cents a pound for dressed king salmon and 23 cents for dressed silver salmon. This was double the

price previously paid by Seattle middlemen. In addition, salmon eggs were to be purchased for 40 cents a pound.

But when the Akitsu Maru arrived to pick up the salmon catch last June, Gov. Hickel reacted as if he were faced with another Pearl Harbor. Completely ignoring the fact that his own Anchorage Natural Gas Company sells liquid gas to Tokyo, he seemed to think it was against the law for Eskimo fishermen to sell fish to Japan. In Washington, officials encourage the sale of northwest lumber to Japan, plus several million bushels of American wheat. It all helps the American balance of payments. So does the sale of Alaskan salmon to Japan.

The governor, however, considered himself above the law.

Star chamber

When the captain of the Akitsu Maru refused to be intimidated by Hickel's ten-man task force of state officials, the governor called Mitsubishi officials into a secret conference in Juneau.

"We asked that representatives of the Eskimo co-op sit in on the conference," said William Jacobs of the Alaska Legal Services. "But we were refused. It was a star chamber proceeding."

"I personally talked to the governor for 15 minutes by telephone. He refused to listen to any arguments. He seemed intent on protecting the Seattle middlemen."

"After representatives of Mitsubishi and the Japanese co-op had sat with the governor for three hours," said Jacobs, "they came out and handed us a note that they were not going to buy any more fish. We have sued the Japanese for breach of contract, but it will take a long time to iron this out in the courts."

Meanwhile, the Eskimo fishermen, who thought they had a contract to sell all their season's catch, are now left with a lot of spoiled fish on their hands. They flew several plane loads to Anchorage, but 4,000 pounds spoiled before they could get it frozen.

The Eskimos of Kuskokwim will now have to go back on federal and state relief to last out the winter. Had they gone through with their plan to sell their total catch to the Japanese, they would have made about \$2,000 a year per fisherman.

During the same week Gov. Hickel was bulldozing the Eskimos, the House Appropriations Committee in Washington voted \$1,700,000 to aid Alaska native fishermen. Of this \$683,000 was for "welfare assistance to Alaskan natives affected by a tragic drop in the catch of fish" last summer.

As secretary of the interior, Hickel will be in charge of distributing these funds to the fishermen he intimidated last summer.

By Dwight Casimere
(Pan African Press)

KOTZEBUE, Alaska—Alaskans have banded together under a single organization and are demanding that the U.S. federal government relinquish \$500,000,000 and title to 40,000,000 acres of land in the wake of the biggest oil-lease bidding by businessmen in that state's history.

LOCAL LEADERS in this village picketed local lease-sale offices protesting a "Two Million Dollar Native Lands Robbery." They were referring to recent oil-lease bidding tracts held in Anchorage, Alaska's state capital which representatives of nearly a score of oil companies around the world attended.

The protest came after state of Alaska officials announced they had collected more than \$900,000,000 in outright sales of leases on tracts of land known to be rich in oil reserves.

Some 179 tracts of Alaskan land comprising 450,858 acres were divided among companies. The state government of Alaska accepted 152 of the 179 oil lease bids submitted during the 24 hour bidding.

State officials predict the land, located above the Arctic Circle along Alaska's northern coast, may hold 10 billion barrels of oil—the biggest oil boom in history.

From the line-up of participants who rushed to the Anchorage bidding, it was obvious that the oil-thirsty supporters of the mythical Blafra cause had postponed hopes of opening a new oil front in Africa after an unexpected resistance by Nigeria.

In the lull, they turned to the rich land reserves of Alaska. Like vultures, they swept by chartered jet from points in Britain and mainland America to attend the bidding in Anchorage.

AFTER 24 HOURS of vicious on-floor fighting at the Sydney Laurence Municipal Auditorium in Anchorage, the competing companies divided the site of what geologists call the greatest oil find in North America. Some companies teamed up to insure their share of the rich land.

Meanwhile, local leaders of the Eskimo, Indian and Aleutian people say they are living in the grips of poverty.

"I don't think there'll be much change for us," Frank Ferguson, 30-year-old local leader in Kotzebue village said, commenting on the recent Alaskan land sales. "I don't see any of the natives getting rich."

It is for this reason that the Eskimos picketed the land-lease auction in Kotzebue immediately after the sale. The village's 1,900 Eskimos along with 30,000 other Eskimos, 20,000 Indians and 3,000 Aleuts banded together in a demand for reparations in land and money from the white-controlled Alaskan government.

Under a state-wide coalition called the Alaska Federation of Natives, the Alaskans have demanded that the U.S. honor land claims established in treaties as far back as 1884.

"We've been patient," said John Borbridge Jr., first vice-president of the federation in Anchorage, after the sales. "We've waited 85 years. We think that's long enough."

He said his federation is urging that some of the oil money acquired by the government be used to improve living conditions.

Alaskans, who are one-fifth of the state's population, live without adequate food, housing and medical care. Schools for young Alaskans are almost non-existent. Those in operation only extend to the fifth grade.

"The Alaska constitution says the state is required to educate all its citizens," said Borbridge. "It hasn't been able to do that because of limited finances, but now it can."

Borbridge said the federation has outlined a plan under which 75 per cent of the money would be distributed to villages, and 20 per cent to regional development corporations representing the various races and tribes in Alaska. The rest of the money would be put in an Alaskan Development Corp. to develop cooperative industry in the villages.

IN KOTZEBUE, one of 13 villages with the largest Eskimo concentration in Alaska, local leader Frank Ferguson said, "We want development and opportunity. There aren't enough jobs—there are almost none in

winter," he added. In winter, temperatures reach 25 degrees below zero and at times, 50 degrees below. Hunting is difficult and meat supplies become scarce.

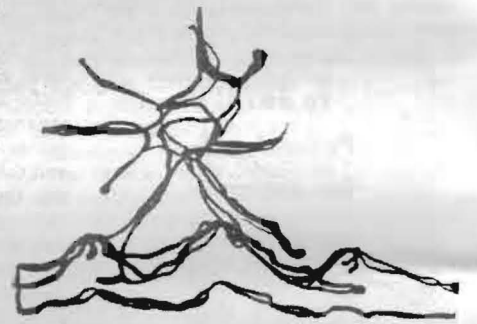
In Kotzebue, a typical Eskimo village, average annual cash income is no more than \$1,000. Compounding the financial fracture, prices are brutally high. A loaf of bread costs 80 cents, a can of green beans 50 cents and a 10-pound sack of flour \$1.95.

THE MILITANT Heaven help them

Anchorage, Alaska Gov. Keith Miller (appointed to replace Hickel as governor of Alaska and cut out of the same cloth) said about the Native Land Claims Bill now up before Congress, that the U.S. federal government has a "fair and honest record" in its history of dealing with American Indians and that he only wants to "secure the same treatment for the Alaska natives."

M. M.

Nov. 21, 1969

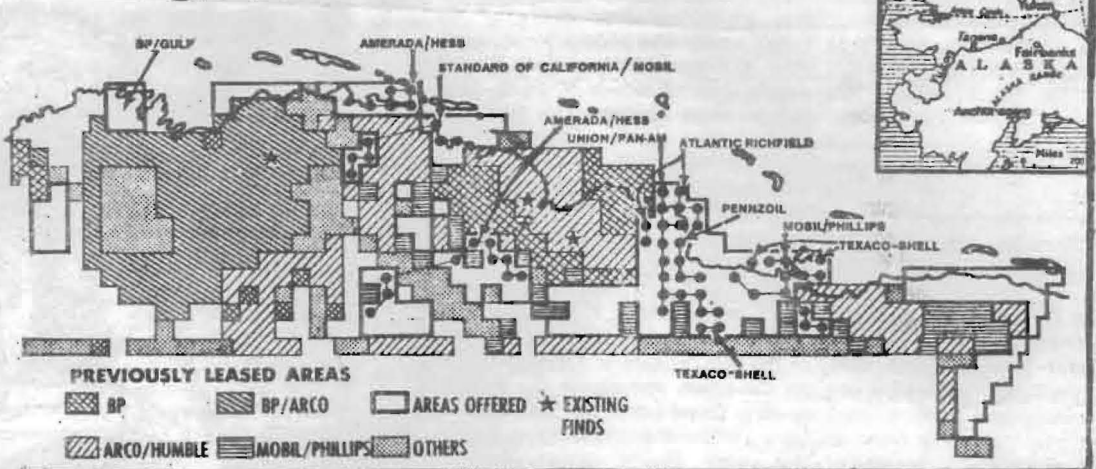


Study and Support the

NATIVE LAND CLAIMS

Alaskan poster

Who got what in Alaska



MAP ABOVE depicts sale of land leased to American and British oil companies during recent bidding in Anchorage. Some 179 tracts of land, located on Alaska's northern coast were sold by state officials at a totaled

\$900,000,000. The tracts are expected to yield 10 million barrels of oil—the largest North American oil find in history. Native Eskimos, Indians and Aleuts termed it 'Indian Land Robbery.'

Bidders, bankers awaiting Alaska oil Alaskan oil poses environmental questions

Oil brings Alaska millions

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THE LOWELL SUN, THURSDAY, SEPTEMBER 11, 1969

Sept. 27, 1969

ANCHORAGE, Alaska (AP) — The world's giant petroleum firms have put up more than \$900 million in bids for leases on Alaska's North Slope oil fields, and the money goes to work today drawing almost \$45,000 daily interest for the state.

Alaska piled up in the one hour of sealed bidding Wednesday \$100 million more than it had spent in the 10 years since it entered the union. Gov. Keith Miller and other state officials said the windfall would put Alaska on the road to financing many needs.

Giant combines involving such billionaires as J. Paul Getty and H. L. Hunt submitted apparent high bids on the choice tracts close to three discovery wells on the coast of the Arctic Ocean—where temperatures hit freezing on the day of the biggest oil lease sale in U.S. history.

The state had the winning checks flown by chartered jet to banks in New York, Chicago and San Francisco so no time would be lost in drawing interest.

The state opened bids on 179 tracts totaling 450,858 acres of land in the Prudhoe Bay area where the biggest oil field on the North American continent was discovered last year, about 380 miles north of Fairbanks. Unofficially, the top bids averaged \$1,965 per acre.

Alaska still has 800,000 acres of oil land to lease, but the governor indicated it is in no hurry to dispose of it now.

State officials put off until today decisions on which, if any, of the bids to reject. Rejections were not expected to alter the total money figure significantly.

Getty and Hunt, two of the richest men in the world, combined with three other oil interests to post the largest single bid—\$72.2 million for one 2,560 acre lease. That was \$28,233 per acre, the largest per-acre bid ever offered for U.S. oil land.

The Getty and Hunt interests combined with Amerada-Hess Oil Co., Louisiana Land and Exploration Co. and Marathon Oil Co. on the record single bid. Getty lives in London, Hunt in Dallas.

The successful bidders had to put up 20 per cent of their bids in cash and must come through with the rest in 10 days.

The money on the table at the Municipal Auditorium was in the form of bonus bids. The state is allowed under its own laws to collect only \$1 per acre per year for oil lands, but the law doesn't prohibit oil companies from sweetening the pot with as much one-time "bonus" money per acre as they wish.

The actual \$1 per acre per year leases will bring in \$4.5 million over 10 years. The bonanza comes from the bonuses, and state officials were jubilant, despite the total having failed to reach the \$1 billion they hoped for.

State executives expressed caution in handling the windfall.

Republican Gov. Miller said it is important "that we wisely use the money from nonrenewable resources to assure the continuing success of renewable resources—timber, fishing and tourism."

The final unofficial total of apparent high bids was \$900,220,590—a figure almost certain to change with some bid rejections. The bid tabulating and reading took all day.

"A lot of us have headaches," said state Natural Resources Commissioner Tom Kelly, "but it's the best headache we've ever had."

Amerada-Hess Oil Co. was involved in the biggest outlay, working in combines with five others: Getty, Hunt, Louisiana Land and Exploration, Marathon and Placid. Combines in which Amerada-Hess was involved were apparent high bidders on 18 tracts at a total of \$271,892,557. Each tract contains 2,560 acres.

The most successful single combine was made up of Union Oil of California and Pan American Oil. It was apparent high bidder on 26 tracts for \$173,496,580.

Native land robbery



'Has white man assigned you your reservation yet...?'



A picket line in Anchorage protesting the auction of oil land parcels.

The Washington Post Alaska Natives and Mineral Rights

No economic dream is more embedded in American lore than that of the farmer or rancher or homeowner awakening some morning to find oil on his land.

But your editorial of Sept. 9 made no provision in that dream for the Alaska native. You said that the award of mineral rights to the Alaska native was a "dubious concept," that the oil reservoirs now being developed "have never been of value to the natives who have lacked the means both of discovering and of exploiting them."

The lucky farmer or rancher in Oklahoma or California has had no particular expertise in oil development, either. But he had something that made such expertise unnecessary—he had title to his land.

Congress said in 1884 the Alaska native had rights to land he used and occupied. But Congress has never defined the right, made provision for title or compensated the native for land taken. Hopefully, these questions will be resolved in the present Congress.

Alaska natives, by almost any accepted standard, have established rights to the land that is now being developed by the oil industry. The natives have lived on that land, hunted there, fished there, used and protected the resources. But because the federal government has denied them title (title which non-natives readily would have been eligible to receive) you are arguing that the prior injustice justifies a future injustice.

If that land had been settled by white men they would have applied for and received patent to the land. There would be no question about the distribution of the wealth.

And I am appalled at your contention that "the transfer of vast sums of cash to the natives in the form of royalties might well become a degenerating and corrupting influence." There is absolutely no evidence that the Alaska native is any worse or any better at handling cash than the non-native. Alaska's natives do need better homes and health care and economic opportunity, as you correctly observed. But it would be far better for them to have the economic resources to pay for these necessities themselves, as you and I do, than for the federal government to continue their position of economic dependency.

The native is not the romantic figure of your editorial, idyllically hunting and fishing and leading a picture-postcard life. His life expectancy is 34 years and he lives in the deepest level of poverty statistics can record under the American flag.

I cannot help but be outraged at your suggestion that the native has neither the right to claim nor the wit to use the wealth of the land that he and only he has used and occupied from time immemorial.

MIKE GRAVEL,
United States Senator

Washington. 9/11/69

**America runs on oil...
our business is your business**

Americans Before Columbus

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VOL. 1 ISSUE 1

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OKLAHOMA INDIAN TAKES ON WELFARE DEPARTMENT

Joe O'Field, 68-year-old Cherokee from Colcord, Oklahoma, has lived on the same land for all of his life and never travelled very far from it. He is unmarried and supports four children and a sister-in-law. When Mr. O'Field applied for welfare assistance he was told that to get it he had to sell his land.

As a result a series of administrative hearings have been held over the past several months to determine whether the Oklahoma Department of Welfare, the Delaware County Department of Welfare or the Bureau of Indian Affairs or any combination of these agencies has denied Mr. Joe O'Field (as well as any other Indian similarly situated) due process and equal protection of the laws under the United States Constitution.

The point of contention involves the removal of Mr. O'Field from welfare for his failure to sell 82 acres of land, 30 acres estimated to be good for farming, which was denominated as an excess resource within the welfare regulations.

The lands had been placed on a public list for bids and Mr. O'Field refused to sell when a bid was received.

Testimony was introduced to show other Indian people in the area had received relatively small amounts for their property which was sold before they could receive welfare assistance.

One woman testified she was offered \$25,000 for her land but the BIA okayed the price of only \$5,500. In the end she received \$2,500 instead of the \$25,000.

A man testified he had to sell 60 acres for \$360.

Another woman testified she sold her 140 acres for \$380 and was forced to use that amount of money up before she could begin receiving assistance.

Furthermore the point was made in the case of Mr. O'Field that since the property was the burying place of his ancestors, the land thus had particular value for him. According to his own estimates the land was worth at least \$120 an acre.

This case bears close following, since apparently the whole relationship of the local and state welfare agencies with the BIA regarding excess resource and land sales is being criticized on constitutional grounds.

Many Oklahoma Indians, as well as Indians of other states, have long felt state welfare laws were designed in part for and currently being used as a method for white acquisition of Indian restricted land.

Scott McLeMore

A Different Ceremonial

In the light of the recent Indian Ceremonial in Gallup, New Mexico, it has been suggested that National Indian Youth Council sponsor an all Anglo-Saxon ceremonial. The ceremonial would be held at Acoma Pueblo for the benefit of the local merchants and be run exclusively by Indians.

White people from all over the country would be invited to come in their colorful native costumes and demonstrate their exotic square dancing and waltzing. Camping facilities and outdoor latrines will be made available to them.

Also, ample opportunity will be made available for them to demonstrate their native culture. Such things as hamburger making, aspirin swallowing, nagging wife exhibitions t.v. watching contests and divorce filing will be presented.

The purpose of the Ceremonial will be to preserve white culture which we understand is dying out.

REPRESENTATIVES NAMED

The following people have been named NIY representatives. Their duty is to act as contact persons between the Indian students in their area and the NIYC. Other representatives will be named shortly.

EASTERN OKLAHOMA

Scott McLeMore -Northeastern State,
Tahlequah, Oklahoma
James Hair -Northeastern State, Tahlequah,
Oklahoma
Tommy Belt -Twin Oaks School, Twin Oaks,
Oklahoma

WESTERN OKLAHOMA

Margie Oberly -Cameron State, Lawton,
Oklahoma
Dennis Red Elk -University of Oklahoma,
Norman, Oklahoma

WASHINGTON

Randy Lewis -Fairhaven College, Bellingham,
Washington

COLORADO

Charlie Cambridge -University of Colorado,
Boulder, Colorado
Steven Wall -Ft. Lewis College, Durango,
Colorado

NEW MEXICO

Warren Second -University of New Mexico,
Albuquerque, N.M.
Mary Tsinnajinnie -Highlands University, Las
Vegas, N.M.
Anna Boyd -University of New Mexico,
Albuquerque, N.M.

MONTANA

Carolyn Grinnel -Eastern Montana College,
Billings, Montana
Sybil Sangrey -Eastern Montana College,
Billings, Montana

WISCONSIN

Jeremy Rockman -University of Wisconsin,
Madison, Wisconsin

NORTH DAKOTA

Kirk Garcia -University of North Dakota,
Grand Forks, N.D.
Dave Garcia -University of North Dakota,
Grand Forks, N.D.
Kenny Davis -University of North Dakota,
Grand Forks, N.D.

ARIZONA

Fern Ludlow -Lampson College, Phoenix,
Arizona
Diane Porter -Arizona State University,
Tempe, Arizona
Mick Billy -Mesa Jr. College, Mesa, Ariz.

WYOMING

Ava Shakespeare-Arapahoe, Wyoming

SOUTH DAKOTA

Sarah Clifford -Black Hills College, South
Dakota

OHIO

Charles E. Wilkins -The North American
Indian Association, Cleveland

KIVA CLUB PRESSES FOR PROGRAM



Conroy Chino of the Kiva Club at the University of New Mexico raps for the cause at mass rally at UNM for the Indian Studies Program. NIYC also spoke in support of the Kiva Club.

The Kiva Club at the University of New Mexico has presented a proposal to the University President Ferrel Heady.

The proposal requests that space be provided for an American Indian Cultural Center at the university. The proposed center would accommodate the following: a tutoring and counseling service, an information center for the dissemination of Indian-related publications, a common meeting place for the Kiva Club which has had no permanent meeting place since its inception in 1951, communication services between the Albuquerque community and the university community and the Indian Pueblos and Indian reservations, and a library to support these other services. Many Indian tribes are located in the state of New Mexico.

The proposal notes that there are 19 pueblos in the state. All except the Zuni are located in the Rio Grande area. The Mescalero Apache is located in the southern part, the Jicarilla Apache

Tribe is located in the northern part, and the Navajo Reservation is situated in the northwest part. However, given their numbers, Indians are the most underrepresented group at the university.

The proposal further states that at present no communication link exists between Albuquerque and the university with the Indian pueblos and reservations. The proposal asks that space for an Indian center be made available before the spring semester of 1970 begins.

The proposal also requests the following:

1. That special considerations or modifications of admission requirements for American Indian Students be implemented.
2. That the tuition of students of American Indian descent be waived.
3. That the native language of an American Indian student be accepted as fulfilling the foreign language requirement.
4. And that a well structured Indian Studies Program be instituted by the first semester of 1971.

A spokesman for the Kiva Club, Conroy Chino, stated, "Like the non-Indian students, we aim at a life that is not merely different, but better and richer."

SCAR Grants Scholarship

The Student Crusade for American-Indian Rights (SCAR) at the University of Colorado in Boulder has affiliated with the National Indian Youth Council.

According to Charles Cambridge, president and Tim Clover Dance, vice-president, SCAR has obtained \$15,000 from the University for a scholarship program for nine students. The students live together in the same house and all are involved in work-study jobs.

Those participating in the program are Richard Nichols, Michael Concha, Frank Begaye, Gayle Martinez, Dianna Lim, Delmar Hamilton, Charles Primeaux, Seth Big Crow, and Barbara Walkingstick.

The purposes of SCAR are to provide an organization for Indian students, and to work with the University in getting counseling and tutorial services. The organization meets regularly twice a month in addition to informal meetings and they are currently planning an Indian Studies Program.

SCAR is also engaged in a protest against a dormitory named after Captain Nichols who participated in the Summit Springs Massacre peaceful Indians. SCAR has petitioned Student Council that the Dormitory be renamed White Antelope Hall in honor of one of the massacred

PREAMBLE

The following is the preamble to a resolution unanimously adopted by the 1969 Lutheran Council in the USA conference on American Indian concern.

In that race is a gift of God which we have tragically abused, we would ask forgiveness of our Indian brothers and sisters and hereby publicly acknowledge our personal and corporate sins of racism, greed, insensitivity, dehumanization, robbery, assault, haughtiness, apathy and other overt and covert injustices and inhumanities.

We have been repeatedly reminded and confronted by the realities of Indian fragmentation, starvation and confinement. Our declarations of "freedom for all" and "love for neighbor" have been hollow words lacking integrity of positive life actions. Voices of protest within the Indian community have been largely silenced by inattention, organizational hangups, and tactics which promise action later on. Our political and ecclesiastical systems have fostered second-class citizenship where rules are written to play a white man's game. The beauty, depth, and sensitivity to the rhythm and wholeness of life in the Indian community has been methodically obliterated from the American scene. We are less human; our nation is poorer; the family of God in Jesus Christ is hurting; because of the continuing anguish which is carried by Indian people.

As though they were some demons out of demons out of hellfire they methodically went about stripping the Cherokees of their rights and their material possessions and herded them into stockades until removal could be started.

It is one of the saddest tales ever to have been written upon the leaves of time. It was a dishonor and a disgrace for this country, and to this day it is one of the darkest pages in Indian history. It was a tragic tale, the likes of which Shakespeare's pen could never have written.

The charred bones of Indians along the trail, who never made it to the promised land, who died of exposure and disease, is a witness to a people who were forced at bayonet point to leave their homeland and to become this nation's disinherited.

So, the real life drama was conceived, staged and directed by white men. And now the irony of seeing it produced upon a stage, written, directed, and produced by white men for the sole purpose of making money, out of the very people that their ancestors tried to wipe clean off the face of the earth, is indeed one of life's greatest ironies.

The drama does possess some historical fact, but it concentrates mainly on the split within the Cherokee Nation, and what a grand and glorious thing it was for the Cherokee when the Indian territory became the state of Oklahoma. Every living Cherokee knows the Daws Land Act and the advent of statehood was the end for them as a nation of people, and they also know it was a serious blow to Cherokee Culture.

The only point the drama makes is that tidy white minds with their neatly arranged myths about the Cherokees should not be disturbed.

Whether well intended or not the drama omits too many things, things whose omission is too embarrassing for even white people not to notice. The tidy white mind does not like to be reminded that the Great American Patriots were often greedy, grasping, self-interested politicians.

If one did not know the drama was supposed to be about Indians, one might mistake it for a Hollywood musical. The music is so very non-Indian, it is surprising the dancers did not wear black leotards. It is too modern. There are a few Indians acting in the drama, but one loses them among the white-eyes.

It is ironic that the poorest tribe in Oklahoma is the most romanticized. This romanticization obscures the real physical needs of Cherokees and seeks to distort the views we have of ourselves and the personal value of our own culture.

The "drama" misses the point and many Cherokees feel it is just another white man's lie, a way to make money from a vital living possession of the Cherokees - the sacred memory of our dead ancestors.

Raccoon



THE CALUMET

UNION OF ONTARIO INDIANS

1551 Yonge Street, Room #1 Toronto 7

OCTOBER 31, 1969

Address by Robert L. Bennett to Union of Ontario Indians

You know we Indians should call a meeting some time to which we would invite other people have a report all prepared, ask them to rubberstamp it and then send them home while we pat ourselves on the back about how we know what is best for them. We might even dig up some of their old bones so we could know them better.

As has been the history of the relationship between the Indians of the United States and our government, so goes the relationship between you and your government. We continue to be pawns between the federal government and the States and when the States and the Federal government negotiate over the price to be placed on our heads we sit in disbelief that this can be happening. Just last month at a meeting in Lake Tahoe, California, several of the States said we will not assume responsibility for the Indians because we can't afford them so the federal government may bid us in a little higher the next time. It will be interesting to know how much we are worth per head to our government and possibly your government will place the same price on your heads. When some State official tells me how much the State is going to do for me, I ask him how much is he getting.

We feel that our relationship with our government was leased upon solemn agreement of that time of one government with another and that this agreement, in all morality, cannot be broken without our consent. Whatever the future may hold, we want our federal government to reorganize us as Indian tribes and to make it possible for us to retain our identity with our own people. As governments we existed long before any States were formed. I am not saying we don't want to work with the States but we want to work out our arrangements with our States in our own good time and we are making progress. We do not want to be forced into it by government decree.

It is not in keeping with my principle of self-determination to have our federal government say to the States that the Indians are yours and for the States to say how much money do we get for taking them. And throughout it all there is no guarantee that the States will provide services. There is no guarantee that the

federal government will appropriate the money but there is one guarantee and that is we will either pay out taxes or lose our lands, of that we can be sure and that is the only thing we can be sure of.

How long will it be before we can determine our own future? How long will it be before we have freedom of choice among goals of our own — and not goals someone else has set for us? Our hope lies in the opportunity for each person to develop himself to the full potential of his capability and in the opportunity for development of our natural resources — both by programs of our own design with goals to which we, as Indians, aspire. I have full faith and confidence that we as Indian people can do this. We can meet the challenges which face us. We can rise to the expectations placed on us. We can succeed where others have failed. We must be a party to and have a voice in the review of education programs for our children — and other service programs. This is a good place to start because education is basic to our ability to act in our own best interests. We must insist that development of our own resources be placed ahead of taxation of those resources in the Government's program priorities and that, while our property may be held in a public trust, it is still private property. We, as owners, therefore, must determine the course of its development. We are not mindful of the eventuality we face in relation to our place in the social, economic and political framework within which we live but neither should government be un-mindful of us as a people also with hopes, dreams and aspirations.

We, as Indians, have been beset by soldiers, pioneers, missionaries, bureaucrats and our latest affliction, the insistent expert. Throughout it all we have maintained our good sense — and our sense of humour — and to the surprise of many we are still here. We are now stranded at the cross-roads of accepting what others think is good for us or determining that for ourselves. We know that we have many friends and I would say to all of you — particularly some late-comers into the Indian field — since it is now respectable and popular — that we know who our real friends are. So, we ask our real friends to join us in this new day in

which we will lead and they will follow. After all, isn't this what it is all about?

Haven't we all worked, hoped and prayed for the day when Indian leadership would lead, Indian voices would be heard and Indians would become masters of their own destinies? That day is not some nebulous time away off in the future. That day is here and there can be no turning back. While we seek many things, we have only one demand and that is we demand, respect — respect for what we are and not for what someone thinks we should be, respect for our property as private property, and respect for our wish to determine our own future.

Early Lenni Lenape Religious Beliefs

By "Big White Owl" Jasper Hill

I speak for those who still believe in the religion of our forefathers, a religion which taught that all beings are of one blood, a religion which taught that we were made by the same Master Hand that formed all life on the earth — and beyond the earth.

At the head of our greatest pantheon stands the Mystery of Light, in other words: Kitché Manitou, Katanehitoowit, Pah-tumowaus, meaning: Great Spirit, Supreme Being, Infinite One, who without beginning and is without end. He is the Great Architect of the Universe, and there is none greater than Him. His Honour, dignity, and purity, a white man, a red man, or any other kind of man, can never possess. Kitché Manitou is in the earth, around the earth, and beyond the earth. His Unseen Spirit is everywhere, in everything, in all life. Kitché Manitou is the "Tamenend" or "Grand Chief of everything". His home is in the wide spaces of the Infinite Universe, and we, of the Lenni Lenape call it "Ah-wosa Kuma". It is the twelfth and greatest spirit-paradise from this material phase of life.

Kitché Manitou created all things by the power of His will and through other 'good-spirits' sent by Him. The great Tortoise of legendary fame is one of the foremost of these 'good-spirits'. To the early Lenni Lenape that great Tortoise typified the spirit of patience, per-

severance, integrity, liberty. And they also believed that all the great powers of Nature were assigned to their duties by Kitché Manitou... the Great Spirit. He gave the four quarters of the earth and the four winds that came thereof, to the guardianship of four powerful beings or spirits, which, in Delaware Language, are called: "Koo-min-nah-uk", meaning, Our Grandmothers, and the four beings or spirits are named as follows: "Koo-min-nah Enda kiton-ughi-lawk", (Our Grandmother, where daylight begins), and "Koo-min-nah Enda Wesi-kawk", (Our Grandmother, where the sun sets), and "Koo-min-nah Winja Shawan-o-ee", (Our Grandmother, from the warm place), and "Koo-min-nah Winja Lowan-o-ee", (Our Grandmother, from the winter place.)

In the ages long ago, before the white man came to America, the sun, the moon, and the stars, were regarded with awe, and each one represented a kind of personal spirit. The sun as stepfather. The moon as elder brother. The countless stars were looked upon as strange and interesting spirit-forces, put up there by the Master Hand of the Creator to be studied, admired, held in wonderment, by the Lenni Lenape people.

Yes, my early forefathers believed the Great Spirit assigned the beautiful pale moon to give her light to the

Mrs. Josephine Manitowabi, a Councillor of Wikwemikong Band, said "we're going back to the reserves and take the initiative in organizing women." She will be the Secretary-Treasurer of the new group.

Mrs. Virginia Summers of Muncey Oneida Reserve, former Chief of that reserve, is now the President of the Voice of Indian Women.

Indian Women Protest New Indian Policy

Thirty Ontario Indian women met, for a week, recently, to form a group — Voice of Indian Women, and will work closely with the Union of Ontario Indians, to fight the new Indian Policy.

The conference also discussed the status of Indian women and decided they should strive for more positions of power and decision-making.

earth at night, and the great shining sun was ordained to be the light of day, and whenever the moon covered her face with a shadow, the countless stars took over and gave the world their mellow light.

And up there, in that hushed immensity, in that limitless sea of space, they seem to dance to the tune that rocks the cradle of the whole Universe. And the wise ones, the seers, the prophets, the warriors, of the Lenni Lenape nation learned to dance, and sing, to that same enchanting rhythm.

The weird, haunting wail of the wolf. The hoot of the Talking Owl. The lonely pleading cry of the loon. The soft all-prevailing, all comforting hum of Nature was their mighty symphony.

The mighty Thunders that rolled and roared across the sky, were called: "Koo-mook-oom-sin-nah-uk", "Pet-hak-owe" and "Pila-soa", meaning "Our Grandfathers". In the imaginative minds of the early Lenni Lenape, they conceived the 'thunders' to be man-like creatures or beings with wings and fiery tongues. And it was said their tasks were to water the crops, keep the earth fresh and clean, and protect the Lenni Lenape from the terrible man-killing reptilian monsters, and other evil creatures, that once plundered and roamed upon the earth.



Frederick Plain of the Chippewas of Sarnia, was elected on the second ballot, President of the Union of Ontario Indians, on September 13, 1969. Mr. Plain, former Chief of the Chippewa Nation of Sarnia, has been acting President of the Union since the resignation of Chief Wilmer Nadjiwon at the end of July.

The President is well known for his eloquence in oratory, and has been active in the Union of Ontario Indians for a number of years, and is known for his opposition to the new Indian Policy, and for his stand that the Treaty Rights of the Natives be honoured.

QUOTATION

"The annihilation of our race is at hand, unless we unite in one common cause against a common foe... Think not... that you can remain passive and indifferent to the common danger and thus escape a common fate. Your people, too, will soon be as the falling leaves and scattering clouds before the blighting wind. You too will be driven away from your native land and ancient domains as leaves are driven in the wintry storms."

"By being united and all of one mind we may prevent what is left of our country from passing into the hands of the white men, and in time other nations may join us. Rouse up your drooping spirits, my friends, and let us strike in defense of our homes."

Tecumseh, 1811.

Indian policy

SEPT 17, 1969
The Ottawa Citizen

30

Soft sell used to defuse volatile atmosphere

By Ben Tierney
Southam News Services

A soft-sell approach is being adopted by the department of Indian affairs in its attempt to move ahead with its new Indian policy.

Now, says one department official, the emphasis is on "quiet, private, informal meetings" with various Indian groups.

The idea is to dampen down the highly volatile atmosphere of confrontation that has developed since the new policy was announced on June 25.

"We want to defuse this thing a bit," said the department spokesman.

Essentially, it's a case of the department finding patience to be a virtue in the face of a widespread hostile reaction, a reaction that is, in the department's view at least, based to a great extent on misunderstanding of what is being proposed.

Equal footing

In the department's view, the policy would put Canada's 250,000 Indians on an equal footing with other Canadians, abandoning that which has set the Indian apart in the past (most notably the Indian Act and the Indian Affairs Branch) and offering to the Indian at the same time an opportunity to make his own decisions, most notably in relation to Indian lands.

But the Indians, quite evidently, don't see it that way.

Though many have complained persistently in the past of the paternalism inherent in the Indian Act and the Indian Affairs Branch, they now view proposals for their removal as the first step toward assimilation — or, as the National Indian Brotherhood put it, cultural genocide.

The transfer of responsibility for services to Indians to the provincial governments is being regarded by the Indian, not as a logical step toward providing services to them in the same manner they are provided to other Canadians, but as an attempt to detach itself from its constitutional responsibility for Indian welfare.

Plot seen

And, the federal proposal to give control over Indian lands to the Indians, allowing them to sell it or plow it as they so choose, is being seen by some as a plot to wheedle away the only

thing of value left to the Indian today.

In the face of such opposition, the department has put aside any hopes it had of quick action to implement the new policy, though department officials insist that things are going along about as quickly as they expected.

Now, department officials avoid talk of a five-year deadline for the policy's implementation. Instead, they talk of a process of gradualism, implementing the policy whenever and wherever they can.

In the case of the transfer of responsibility for service to Indians to provincial authorities, this will mean a piece-by-piece program.

Responsibilities will change as the Indians of

various provinces agree to allow them to change, and as various provincial governments agree to accept those responsibilities.

But, gradualism won't work where implementation of the policy requires the passage of federal legislation. Hence, the proposed Indian Lands Act, the central piece of legislation which will bring about the repeal of the Indian Act, is not likely to make its appearance for some time to come.

Rather, according to all indications, it will await the advent of a less emotional atmosphere. And that will be 1970 at the earliest, after those "quiet, private, informal meetings" have had a chance to do their work.

Band councils to get grants

By The Canadian Press

Indian Affairs Minister Chretien has announced that the federal government will give operation and organization grants to national and provincial Indian associations.

The announcement Tuesday said total disbursement could be \$300,000 this year.

It added that Indian band councils will receive funds to enable them to provide support for the national and provincial groups over the next few years.

Provincial associations are to receive grants representing \$1 for every Indian member. A grant representing 25 cents for each registered Indian in Canada goes to the National Indian Brotherhood.

"This year these start-up funds will be sent directly to associations that have not already received funds for similar purposes from other federal departments or agencies," the announcement said.

Immediate advance

"An advance on the grants is to be paid immediately, with the balance to be paid on receipt of reasonable assurances that the particular associations have the requisite support."

"We want them to take a full and independent role in the consultations which will

be taking place. Support for the associations should come through the bands and not directly from the government.

"Future support for the National Indian Brotherhood will depend only on them being supported in turn by the provincial associations. In this way we ensure that all the Indian associations are independent."

Eventually, the individual Indian should provide the support for his national and provincial organizations. But many could not yet afford to do this.

"So we will feed the money in at the band level and let them decide who will speak for them and what they want to have said," Mr. Chretien said.

Indian unit asks \$1,280,000

NOV 8 1969

OTTAWA — The National Indian Brotherhood ended a three-day meeting here by asking the federal govern-

ment for \$1,280,000 to operate a committee on Indian rights and treaties which would "enable the Indian people of Canada to establish its own destiny and priorities."

Jean Chretien, minister of Indian affairs, wouldn't give the brotherhood any financial commitments, but said he would give the proposal his consideration and analysis.

The demand for funds took the form of a provisional budget and according to Andrew Delisle, director of the rights committee, would be used for research and analysis of Indian problems by Indians.

THE TELEGRAM, Toronto, Wed., Oct. 1, 1969

Press barred

MIDDLEPORT, Ont. — (CP) — A five-day Indian women's conference in this community 15 miles southeast of Brantford has been barred to the press. Ethel Brant Monture, hostess for the conference, said yesterday that "press reports of Indian affairs are biased."

Manitoba Indians new deal

OTTAWA — (UPI) — The Manitoba Indian Brotherhood will set up and operate a province-wide community development service under the terms of a new agreement with the Federal Government, the Indian affairs department announced yesterday.

Indian Affairs Minister Jean Chretien flies to Winnipeg today to sign the agreement, which is expect-

ed to benefit 23,000 Indians living on 36 Manitoba reserves, as well as other citizens living in serviced communities.

Proposals to operate the development program, which is estimated to cost \$380,000 the first year, were submitted to the Government by the Brotherhood in March.

Strom waits for Indians to approve federal plan

CALGARY (CP) — Alberta Premier Harry Strom says the provincial government will await approval from Alberta Indians before negotiating with the federal government on proposed changes in responsibility for Indian services.

In a letter to Prime Minister Trudeau, Mr. Strom said the government will wait until the Indians have reviewed the federal proposal to give provinces control of Indian services.

"My government is not prepared to discuss the policy proposals with your government until the Indian people have had an opportunity to review the policy

proposals and indicate their willingness to have the province become involved," the letter said.

Alberta Indian spokesmen have objected to the federal policy statement because they fear it jeopardizes their treaty rights which were originally drawn up with the federal government, not the provinces.

They also complain they were not consulted in formulation of the new policy.

Indian leaders say they are pleased by Mr. Strom's support in delaying discussions with the federal government.

Indians get more for their money

Canadian Press

NOV 11 1969

OTTAWA — The Indian affairs department announced yesterday that the interest rate on Indian band funds held by the government has been raised to 7.24 per cent from five per cent, retroactive to April 1.

The change affects more than \$32,000,000 held by the government on behalf of 515 Indian bands across the country. The fund has been built up through the sale of Indian assets and began accumulating as far back as the early settlement of Upper Canada.



Chretien clears air on Indians

Oct. 3, 1969

By Ben Tierney
Southam News Services

The way Jean Chretien sees it, a lot of people have been telling it like it ain't.

So Thursday he set about telling it like it is.

Flying into Regina on the second leg of a Western Canadian tour, the minister of Indian affairs and northern development ticked off a list of what he regards as distortions of the government's recent Indian policy proposals.

First, he reiterated what he has said countless times before, inside and outside the House of Commons: that the statement on Indian pol-

icy made public in June is NOT a final policy to be implemented regardless of what anyone else says.

Secondly, he said, the statement does NOT propose abolition of Indian reserves, or that control of reserves should be transferred to provincial governments.

Rather, he said, it proposes to give Indians control over their land.

Thirdly, he said, the statement does NOT propose that the federal government "abandon" the Indians, leaving them to the care of the provincial governments.

Instead, he said, it propos-

es that services now available to other citizens through their provincial governments should also be available to Indians, and that the federal government should financially assist provincial governments in providing those services to Indians.

Fourthly, the statement does NOT suggest that Indian treaties should be scrapped.

Instead, it proposes that a still-to-be-appointed "commissioner of Indian claims," together with the Indians, review the treaties "to determine the best way of adjudicating claims arising

from them."

Finally, the statement does NOT advocate assimilation of the Indian people, or a weakening of their culture.

Rather, he said, the statement recognized "that all Canadians should acknowledge the virtues, strength and richness of Indian culture and languages," and suggested that the government should develop programs in cooperation with the Indian people "to enrich their cultural heritage and their sense of identity."

Indian policy found wanting

OCT 13, 1969

By Ron Grantham
Citizen staff writer

Indian Affairs Minister Chretien's Indian policy statement of June 25 was weighed and found wanting in a panel discussion at First Unitarian Church.

Panelists were Dr. David Munro, Mr. Chretien's assistant deputy minister, Martin O'Connell, Liberal MP for Scarborough West, and Chief William Command of the Maniwaki Indian band. They opened a Canadian Unitarian Council weekend workshop Saturday.

Mr. O'Connell and Dr. Munro approved the goal of the statement — full participation by Indians in Canadian life.

Chief Commanda did not. He was critical of proposals to repeal the Indian Act, phase out the Indian affairs branch in five years, give the Indians title to Indian lands, and extend all provincial services to them.

'Foreign legislation'

He said Indians did not want "to be legislated for by a foreign government."

He suspected a plan to make them "pay taxes to white immigrants" and merge "into a corrupt white society."

"I prefer to be a citizen of our own race," the chief said. He lauded the Iroquois Six Nations confederacy.

Assuring Indians of provincial services would not be much use "because of the kind of people in charge," he said.

In Quebec an Indian's case "is lost before he comes into court."

As for acquiring title to Indian lands, "we never gave it up."

"The government's statement overemphasized breaking from without the pattern of the past," Mr. O'Connell, a past president of the Indian-Eskimo Association of Canada, maintained. Indians should be helped to break it from within, in their own ways and time.

Priority for legal and constitutional changes might not "create a new framework for the Indians," but deprive them of an existence, as happened to the Metis.

Mr. O'Connell argued it would be better for the Indians if they negotiated with the provinces rather than let Ottawa act for them.

Strength priority

But to deal with governments they must first develop economic and political strength.

Trusteeship should be maintained "until they have their hands on the wheel."

To those Indians who wanted to keep their way of life, the treaties were "of enormous emotional importance."

Both agreed the government's proposed \$50,000,000 five-year Indian development fund was not enough.

PUNCH, October 1 1969



"Isn't life simple when you know you're right all the time?"

TORONTO TELEGRAM - OCTOBER 8/69.



DOUGLAS
FISHER

The Indian policy

HARRY
CROWE



"IT SHOULDN'T be called Chretien's Indian policy."

"Don't blame it on Chretien. Blame it on the Cabinet. Under Mr. Trudeau a policy declaration like the one on Indians comes up for thorough analysis and discussion before it's let out."

This is John Reid talking. The youngish (32) Liberal MP for Kenora Rainy River riding represents a lot of Indians, the majority of whom live "north of the tracks," comparatively untouched by the marvels of civilization.

Reid symbolizes the irony of the new Liberal Indian policy which Mr. Chretien backed away from a few days ago. The Liberals have many more MPs with substantial Indian populations in their ridings than do the opposition parties.

Few of these MPs favor the "statement of the Government of Canada on Indian policy, 1969" which Mr. Chretien distributed late in June.

It is clear that the MPs were not consulted much about the new policy when it was being formed nor were they privy to its final drafting before the release.

They have had to live with the explosive reaction to it, especially from the Indians. Last Monday,

for example, Bud Orange received a wire from every Indian leader but one in the Northwest Territories.

The missing name was that of an Indian band leader who happens to be on the NWT Council.

Mr. Orange says that the rejection of the policy expressed in the wire reflects a surprising unanimity among the native peoples of the North.

It doesn't necessarily follow that a policy statement is all wrong because the overwhelming majority of people it affects reject it.

Perhaps it is misunderstood. Perhaps it is very rational but not very reasonable.

Perhaps its declaration was premature.

Perhaps its main themes have been distorted through the channels of communication.

Perhaps it is theoretically wise and politically foolish.

What explanations are put forward by Mr. Chretien regarding the brave new policy of last June?

"The debate," he says, "has become clouded because of misunderstandings, misinterpretation, and a lack of knowledge on the part of the Canadian public of the Indian situation."

Mr. Chretien insists the state-

ment was clear and straightforward but today "everyone knows within minutes that an announcement has been made, but they never seem to find out what it was that was announced."

Then he gives eight different proposals or interpretations of proposals which were not in the statement.

For example: "The statement does not advocate any weakening of Indian culture or identity. It does not advocate the assimilation of the Indian people."

Then Mr. Chretien went on in this Regina speech of last week to soften almost every item of the policy statement and made the plea:

"We want to talk. We want to have a dialogue with the Indian spokesmen and we want the provinces to join in the talks."

Were we under a misapprehension about "talk?" Remember the long months following the 1968 election when Mr. Chretien and his associate minister, Robert Andras, banded together and forth across the country. We remember that they had more than 50 substantial meetings or consultations with Indian representatives.

We remember that they had discussions with ministerial and administrative leaders in most of the

provinces.

Early in May at a national conference of Indian leaders in Ottawa, the Indians spent most of their time demanding a clear policy on treaties.

Earlier that same week Mr. Andras had declared that the Indians may soon erupt — "It may be this year or next . . . if we do not move fast enough to establish a degree of credibility of our willingness to do what we must."

Even earlier, (in March), Mr. Chretien had told the Commons that the new policy would be decided after this national conference.

Mr. Chretien insisted then that all the consultations had given him the message of the Indians "loud and clear."

"They do not need any lawyers; they do not need anyone to speak for them . . . they can speak for themselves . . . I think we have understood them . . . and when we come up with our new Indian policy they will see that we have understood that message."

Now he seems to be using misunderstanding as an excuse for the bad reaction to the new policy.

And the media gets the same old message. "I am not," declared Mr. Chretien (we imagine with much plety), "very enthusiastic

about a debate based on badly-written headlines and misinterpretations about the proposals."

Mr. Chretien ended his Regina speech with a rhetorical appeal to all. One can almost read the setback to the Government between its lines.

"Concerned Canadians should consider this problem, to be certain that each of us is doing his part to open the doors of opportunity and remove the blight of discrimination from this country."

"It is Canadian business that has the job to offer Indian people. It is Canadian society which must break down the barriers of misunderstanding. We cannot solve our problems in isolation. Everyone has a part to play."

If the Indians had a dollar for every pulp-like declaration like that they'd be well off.

The fair conclusion is that Mr. Chretien is going to start all over again, somewhat wiser.

A more piece-meal series of changes and adaptations in the Indian Act and in the provision of services to Indians will be undertaken with great care. And the Indians themselves, their leadership expanding, emerging and becoming more forceful can be given more of the burden of developing the policy they want.

Indians no longer believe Ottawa

NOV 17, 1969
'Cultural genocide' charged by Indians

Continuance sought of reserve system

MONTREAL STAR, WEDNESDAY, OCTOBER 22, 1969

Indians buck White Paper

By WOUTER DE WET

The Indians of Quebec will have nothing to do with the implementation of Ottawa's White Paper on Indian affairs until a treaty has been concluded between Indians in the province and the Quebec government.

This is the word from Max Gros-Louis, grand chief of the Huron people of Quebec and secretary-treasurer of the Indians of Quebec Association.

Chief Gros-Louis, speaking to the St. James Literary Society in the Windsor Hotel last night, said that such a treaty was essential because the federal White Paper envisioned the transfer of responsibility for Indian affairs from federal agencies to the various provincial authorities.

He said that the treaty would concern land above all but should also include provisions on such matters as education, taxation, fishing and hunting.

Chief Gros-Louis said that the Indians had been sold short by white governments so often in the past that they would be satisfied with nothing less than a signed document.

He said that part of the neglect of Indians by white governments showed clearly in statistics which revealed that 40 per cent of Indians earned less than \$1,000 per year and 75 per cent earned less than \$2,000.

Another speaker, Gene Lachache of Caughnawaga, ex-chief of the National Indian Council of Canada, dwelt

mainly on the education of Indians.

He noted that Indian children living on far-off reserves were brought to distant residential schools at the age of seven and usually did not see their reserves again until the age of 15.

They were not allowed to visit their homes during the summer holidays for fear that they would pick up "bad habits" and for fear that by reverting to their native tongue they would forget the French or English they had been taught in school.

He suggested that either the children be allowed to go back home during summer to keep in touch with their native culture or, failing that, that instructors be brought from the reserves to the schools to teach the children things that they would need when they left school and went back home.

As things stood, the Indian children ended up being fit for life neither on the reserves nor in the predominantly white society.

A third speaker was P. S. Sindell, assistant professor of anthropology at McGill University, who is devoting his studies for his Ph.D. degree to certain aspects of Indian life and who has lived, hunted and trapped with Indians for considerable periods of time.

He attacked the White Paper on various points and pointed out that Jean Chrétien, minister for Indian affairs and northern development, had said that so far as economic advancement was concerned the government would make available \$50,000,000 over 10 years. This amounted to \$5,000,000 per annum for approximately 220,000 Indians or \$22.72 per capita per annum.

In the case of Prince Edward Island, he pointed out, the government had proposed an investment of \$225,000,000 over 15 years for the 100,000 residents of the island, or a per capita per annum investment of \$150.

This was rank discrimination, as it amounted to spending 6.8 times as much money each year for every resident of P.E.I. and over a period five years longer than that planned for the Indians.

As for the transfer of Indian affairs to the provinces, it was not a very comforting thought, Professor Sindell said. Most of the provinces did not have the money to solve the massive social and economic problems that existed among the Indians.

Moreover, he added, most provinces, as they had dealt with Indians up till now, had not shown a particular concern for their welfare.

WETASKIWIN, Alta. — (CP) — The Indian Association of Alberta has accused the federal government of issuing a "unilateral declaration of a war of cultural genocide" against Canada's native people.

In a paper presented Friday at a meeting of delegates from Alberta and Saskatchewan bands, the association said the war was declared June 25 when Indian Affairs Minister Jean Chrétien presented a white paper on Indian affairs to Parliament.

Almost all the 60 delegates attending the study meeting rejected the whole paper.

The association's analysis of Mr. Chrétien's statement said two major issues are at stake. "First, there is the constitutional issue of Indian status.

The Indian people want to renegotiate the treaties to settle once and for all the constitutional bases for their rights and their claims."

The Indian people also want to "modernize the treaties so that they reflect both the intent of the people who made the treaties and modern social and economic conditions."

The second issue concerned "the Indian Act and the legislation and administrative policy that makes it work."

"This is a matter which is separate from the constitutional issues of treaties and the British North America Act. This is where the inequality and injustice comes in, and this is what has to be changed."

Canadian Press
SASKATOON — The reserve system for Indians in Canada must continue, David Ahenakew, chief of the Saskatchewan Federation of Indians, said yesterday.

Mr. Ahenakew of Prince Albert, was speaking during a panel discussion on Indian and Metis affairs at the annual meeting of the Saskatchewan Liberal Association.

"I believe we can fight poverty and can prepare the Indian people a lot better on the reserve than on the outside, particularly on skid road."

He said if white people want and are prepared to help Indians, then "you should be prepared to listen to them."

"But, we want to lay the ground rules on which this help is to be based."

Mr. Ahenakew said there must be much more communication between Indian and whites if the native population is to move ahead.

"My biggest concern is that we have to give the Indian people a chance, they must no longer be able to sit back and say this or that fellow is going to do things for me."

Rewrite Indian policy, Liberal thinkers told

HARRISON HOT SPRINGS, B.C. (Staff) — The federal Government should drop its new policy for Indians and work out a more imaginative program by talking to the Indians themselves, Peter A. Cumming, a professor at Osgoode Hall Law School of York University, recommends in a paper to the Liberal Party's think conference.

"The Government should immediately constitute a task force heavily weighted with Indian membership whereby feasible alternatives for a truly new policy can be considered. A comprehensive policy document for a long-range

development program would result through the initiative of the Indian people themselves," he says.

"The Indian must be given the opportunity to take the initiative in determining his destiny. To do so, he must play the fundamental role in devising and implementing any new policy. In an age of alleged participatory democracy, the people must be allowed the opportunity to govern themselves."

Mr. Cumming urges the Government to consider establishing a native Canadian development institute, as recommended in a study by the Indian-Eskimo Association of Canada.

The institute, staffed by native people in decision-making positions, would provide programs for native communities and individuals. It could co-ordinate existing services and add new programs required to bring natives to a position of equal opportunity with other Canadians.

The mechanisms now used to provide services to Indians and Eskimos have failed. They lacked co-ordination and often flowed "through a massive bureaucracy consisting of competing interests as between the various departments."

The proposed new policy contained in a federal white paper frightened Indians be-

cause their treatment over the years has made them skeptical of any changes in their status.

MINISTER SHOULD GO
The federal Indian affairs and northern development department should be broken up and its minister removed, Duncan Pryde of Yellowknife, a member of the Northwest Territories legislative council, said yesterday. A veteran of 15 years in the Arctic, he told the Edmonton Junior Chamber of Commerce that the minister, Jean Chrétien, should be removed from his portfolio because "although I respect him personally, he is a weak minister."

The Montreal Star
Canada's Greatest Newspaper
THURSDAY, DECEMBER 4, 1969

Indian policy

INDIAN Affairs Minister Jean Chrétien, who has faced a mighty barrage of criticism since his white paper last spring set out proposals for a new Indian policy, has launched a counter-attack.

Mr. Chrétien pointed out that, contrary to some charges, the white paper does not propose the abolition of Indian reserves.

All true, and all worth pointing out. The trouble is that some of the things the white paper does propose give cause for equal concern on the part of Canada's Indians. While it does not suggest that the treaties should be disregarded, it does go to considerable lengths to downgrade their importance, and it ends by proposing:

"... Once Indian lands are securely within Indian control, the anomaly of treaties between groups within society will require that these treaties be reviewed to see how they can be equitably ended."

That paragraph sums up the difference in outlook which will plague any government attempt to negotiate a new Indian policy. To Mr. Chrétien and the cabinet, the treaties are an anomaly. To the Indians, they are a touchstone of the government's good faith. Until the government proves itself on the treaties, it is not likely to earn much trust from the Indians.



TORONTO DAILY STAR, Fri., Dec. 5, 1969
Star illustration by Hurlley Brown

Indians Arrested in Fray

(This article appeared in the Oct. issue of *The Native Nevadan*)
RIDGEVILLE, S.C. (UPI)—Eleven Indians were arrested Tuesday when they tried to enter their children in an elementary school containing white and Negro pupils.

The controversy at the Ridgeville Elementary School has brought protest demonstrations and the resignations of two school board members.

Civil rights organizations have joined the fight against the school administrators who say the 40 Indian children must continue to go to the Four Holes Elementary School, a facility built especially for them.

She said the Four Holes school had no teachers with a college degree and that past graduates were only qualified for unskilled work at the local textile plants.

Bruce's Speech

(Editor's Note: Following is a speech by Indian Commissioner Louis R. Bruce at the National Congress of American Indians.)

"I accepted it (the commission) as a difficult challenge, not as a career," the short, kindly-looking Bruce said. "I hope with your cooperation to do the job you want done as fast as we can do it. When a new administration comes in, I'm going back to the farm."

Mr. Bruce, whose sincerity seemed to impress delegates, pointed to his Indian upbringing. (His father was Mohawk and his mother Sioux).

"I was raised on a reservation," he said, then asked: "How can you get away from it?"

"My father (a Methodist minister) was crucified because of some of the things he stood for, including the right of Indians to vote," he said.

In beauty, I walk.
With beauty before me, I walk.
With beauty behind me, I walk.
With beauty above me, I walk.
With beauty all around me, I walk.
It is finished in beauty.

(Excerpt from a prayer in the Navajo Night Way Ceremony.)

Project Jim Thorpe

Many attempts have been made through the years to regain Jim Thorpe's trophies, to reinstate his amateur standing, and to replace his name in the Olympic records.

This year, they're trying again. In 1912, Thorpe was acclaimed "World's Greatest Athlete" after his incredible performance at the Olympic Games in Stockholm. A short time later, the discovery that the Sac and Fox athlete had played semi-pro baseball for two years resulted in the loss of his amateur status and the trophies he had captured in Stockholm.

The current campaign, called Project Jim Thorpe, is being spearheaded by the Jaycees of Carlisle, Pennsylvania, where Thorpe attended the famous Carlisle Indian School.

As part of their drive, the Jaycees circulated a petition which appealed to the U.S. Olympic Committee to restore "to him (Thorpe) and to his heirs and his people and his country the rightful recognition which he singularly and valiantly achieved, that the honor and glory of his achievements may reside in the land of which he was a true native."

The athlete's youngest daughter, Grace Thorpe of Phoenix, Arizona, is assisting in the Project. She says her main concern is to see that her father's records go back on the books.

"A hundred years from now," says Miss Thorpe, "I want people to know what Jim Thorpe did."

Miss Thorpe has appealed to interested individuals and organizations around the nation to send letters of support and donations to the Carlisle Jaycees, Project Jim Thorpe, Box 126, Carlisle, Pa. 17013.

A souvenir booklet featuring photos of the Carlisle Indian School is being sold by the Jaycees for \$2 per copy to offset expenses of the campaign.

Ex-Indian Affairs Boss Gets U Post

An Oneida Indian has been appointed director of the American Indian Law Center in the University of New Mexico Law School.

Robert L. Bennett, 57, former U.S. Commissioner of Indian Affairs, will serve on a part-time basis this semester at the law center, but will assume full-time duties in February.

10¢ October 23, 1969

Indians must pay state tax, judge declares

ST. JOHNS, Ariz.—Indians living and working on reservations must pay state income taxes, an Apache County, superior court judge has ruled.

He cited state funds spent on Indian projects as the basis of his decision.

Judge D. L. Greer's opinion came in a test case brought by Rosalind McClanahan against the Arizona Tax Commission. She asked a refund of \$16.29 in Arizona income taxes withheld by her former employer, First Navajo National Bank of Window Rock, in 1967. She is a resident of Window Rock.

"I am of the opinion," the judge said, "that the State of Arizona is assuming a great deal of the burden in educating and taking care of Indians. If they are not subject to the tax, I think the state will be reluctant to spend additional funds on the reservations."

Miss McClanahan's attorney, Theodore Mitchell, head of DNA argued that the Navajo reservation, is a political jurisdiction "separate from the state."

Mitchell said the state tax "is attempting to exercise a power which cannot be exercised by both state and the tribe."

The Navajo Tribe budgets about \$15 million a year to support its own police department, judiciary, executive, legislative departments and three administrative divisions," he said.

PROUD NAVAJO By Kee Bitsui

My birth was in rural land,
Out in Arizona.
Whites call it reservation.
With the sheep and goats I grew up.

Then I was put to school,
To learn of white ways.
They want me to forget my culture
and traditional customs,
But I say "No,"
I won't forget my sheepskin and my language,
Because I am proud of what I am.
I am proud that I am a Navajo.

The Navajo Times

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PUBLISHED FOR ... OWNED BY ... THE NAVAJO PEOPLE
PUBLISHED EACH THURSDAY MORNING
The Official Newspaper of The Navajo Tribe
Window Rock, Ariz.

Indian Short Story Awards Contest Set

"All of us were very surprised at the number of Indians who sent in their work to the Indian Short Story Contest," said Stan Steiner. "We have already received 200 entries from Indians all over the country."

Indians Claim Rights Denied

BERKELEY, CALIF.—A group of American Indian children have filed suit in Federal court, claiming that the Bureau of Indian Affairs, Secretary of the Interior Walter Hickel, and other Government officials have violated their constitutional rights by denying to them benefits provided for Indians as a class by Federal law. These benefits include scholarship assistance, boarding school training in schools run by the Bureau of Indian Affairs, and vocational training.

Plaintiffs have been denied participation in these benefits because they do not live "on or near" a reservation or because their parents terminated the Federal trust status of their land. The complaint alleges that the excluded Indians are in every way as deserving as those who receive the benefits and that the present Federal policy constitutes an unconstitutional discrimination against those who are excluded. The Indians also say that by reserving the Federal benefits to those Indians who live "on or near" a reservation, the Government penalizes those Indians who exercise their fundamental right to travel freely from place to place. Finally, the Indians say that the Government has an obligation to provide the education necessary for a decent minimum standard of living to all Indians—a duty imposed by the Government's special relationship with the Indians.

Donald A. Jelinek, attorney with California Indian Legal Services, who is handling this case, commented, "The Government has again shown that it is no friend to the Indian. First it swindles the Indians out of their land and then it uses the Indians' landless condition as an excuse to deny other benefits to them."

Students to study American Indians

CANTON, N.Y.—A new course focusing on contemporary problems and history of North American Indians has been introduced into the curriculum at St. Lawrence University "to expose its students to the serious economic and social conditions facing most American Indians," the university reported today.

The course instructor, Dr. Robert N. Wells, said the university prepared the course to insure that a true picture be given of the day-to-day problems of Indians, as well as to reflect their rich history and culture.

The university is located in upper New York State near the St. Regis Mohawk reservation on the American-Canadian border.

Because of the interest shown in this contest, we have decided to extend the deadline for entries from June 30 to December 31, 1969. Several tribes and many students have asked for this extension.

Any Indian of any tribe is eligible. Any theme, whether modern or traditional, Indian or non-Indian, may be the subject of the short stories. Any style and any length will be considered.

There will be five prizes awarded: first prize, \$250; second prize \$100; third, fourth and fifth prizes, \$50 each.

The best stories will be collected toward eventual publication in book form, by a major publisher.

Judges for the Indian Short Story Awards are: Dr. Frederick C. Dockstader, director of the Museum of the American Indian (New York); N. Scott Momaday, Indian novelist, Department of English, University of California; and Francis McKinley, Indian educator, Far West Laboratory for Educational Research.

Short stories should be submitted by December 31, 1969, to either: National Congress of American Indians, Story Awards, 1346 Connecticut Avenue, N.W., Washington, D.C., 20036, or Stan Steiner, Director of Indian Short Story Awards, 576 Camino del Monte Sol, Santa Fe, N. M., 87501.

Navajo religion praised

To The Editor: It has been my interest and privilege to explore the most powerful religious influences in the world. This study has required a journey of more than 40 years. Some have played global politics for ages.

The native religion of the Navajo is the most attractive of any American tribe. May you always walk in beauty. Those who seek to walk in beauty shall find Truth.

In my walk, I took a detour, when I was young, in mind and spirit. A flight in orbit and make believe, fueled on, "turned" on peyote.

Everything was pretty good alright until the return to earth's gravity. Each trip landed in a crash landing. I was weak as an unfinished Zuni owl. Ugly taste, ugly look, ugly thought.

The survival of a people is anchored on their spiritual strength. The beauty of the Navajo religion is proof of this truth.

There is not a more natural beauty among young women in the world than Navajo womanhood. The basic reason—beauty of the native Navajo religion.

To the young in heart, you cannot be or remain beautiful and have ugly thoughts. We choose our own path.

Ted Reynolds
Norman, Oklahoma 73069



What have you done lately to beautify Navajoland?

Peruvian Andes Indians Thrive at High Altitudes

LIMA, Peru, Dec. 2 (UPI)—The Indians who live in Peru's high Andes are able to work in copper mines at altitudes up to

17,000 feet where other people can hardly breathe, much less swing a pick.

Heart attacks are practically unheard among the millions of Peruvians who live at altitudes of 15,000 feet or more. This is the height at which many pilots begin using oxygen, if not before.

A medical examination of a typical resident of the Peruvian sierra shows 40 per cent more red blood cells than usual, abnormally high pressure in the pulmonary artery and an enlarged heart. There also is an excess of hemoglobin.

But the diagnosis for one of these residents is normal. Here, literally, is a different type of person, and Peruvian doctors are trying to develop whole new standards of what is "normal" in order to care for the million of Peruvians, Bolivians and Ecuadorians who live their lives out at high altitudes.

An expert cardiologist from the United States who visited Peru recently was shown an electrocardiogram by a Peruvian doctor.

The American checked the graph closely. The symptoms were obvious. There was hypertension in the pulmonary artery. There appeared to be some kind of heart defect. He rattled off several more problems based on the electrocardiogram, the most reliable diagnostic tool of the heart doctor.

The Peruvian doctor just smiled. The chart was from a "normal" high-altitude Indian. "There is no question but what Peru is leading the way in research in the problem of high altitude," explained a United States-trained Lima physician, Raul Gamboa. "It is a leading laboratory."

The laboratory is the spine of mountains that runs from one end of Peru to the other. An estimated half of Peru's 12 million people live at altitudes of 15,000 feet or higher. Almost all the people of Bolivia live at similar heights.

High-Altitude Soccer

Peru's two research institutes, the Institute of Andean Biology and the High Altitude Research Institute, are located in Lima. But both have laboratories in the Andes east of Lima at altitudes of about 15,000 feet.

There, groups of doctors are trying to learn more about the adaptations that Indian residents have made to live in their harsh environment.

"The Indian population is able to play soccer, is able to do heavy work," Dr. Gamboa said. "They are able to perform as well there as other people do at sea level."

Outsiders who visit the high-altitude cities of the sierra for the first time fall victim of the dreaded "soroche," or mountain sickness. It usually is accompanied by intense headaches, vomiting, nose bleeds and shortness of breath.

Dr. Gamboa said that just as mysteriously as natives develop their special bodies for high-altitude living, a few occasionally lose their adaptation and fall victim to the same symptoms as low-altitude dwellers—headaches, lack of breath, loss of energy.

What causes this, and how it can be treated, is leading researchers into "another type of life," Dr. Gamboa said. "It's a completely different physiology."



RIGHTS SUIT FILED BY PUEBLO INDIANS

Discrimination in Schools Is Charged in New Mexico

Special to The New York Times

ALBUQUERQUE, N.M., Dec. 13—The governors of five Indian pueblos near here have filed suit against Federal, state and county officials charging discrimination against Indians and misuse of Federal funds in the school system.

The pueblos are in the Bernalillo Municipal School District in Sandoval County.

The Federal District Court suit alleges that there is discrimination against Indian children in the schools and that the school board discriminates against Indians in its hiring practices.

It also charges collusion by various officials in the misallocation of money in violation of the Elementary and Secondary Public School Act.

Hickel a Defendant

The defendants include Secretary of the Interior, Walter J. Hickel; the Indian Affairs Commissioner, Louis M. Bruce; the United States Commissioner of Education, James E. Allen; the State Board of Education and members of the Bernalillo Board of Education.

At a news conference the Indians aired grievances that have been brewing for a number of years. The dispute flared into the open when the municipal school board refused to name two Indian-supported candidates to newly established board posts.

The Indians said they had appealed to Vice President Agnew in his capacity as chairman of the Council on Indian Opportunity and to Lawrence Glick, general counsel of the United States Commission on Civil Rights and the Bureau of Budget.

"We need your help," the Indians said in a letter. "We do not have the financial resources to do all the investigating and to completely prosecute the very real claims which we make in our lawsuit."

"We know that equipment and supplies purchased with these [Federal] funds have been diverted from predominantly Indian to non-Indian schools within the district," they wrote.

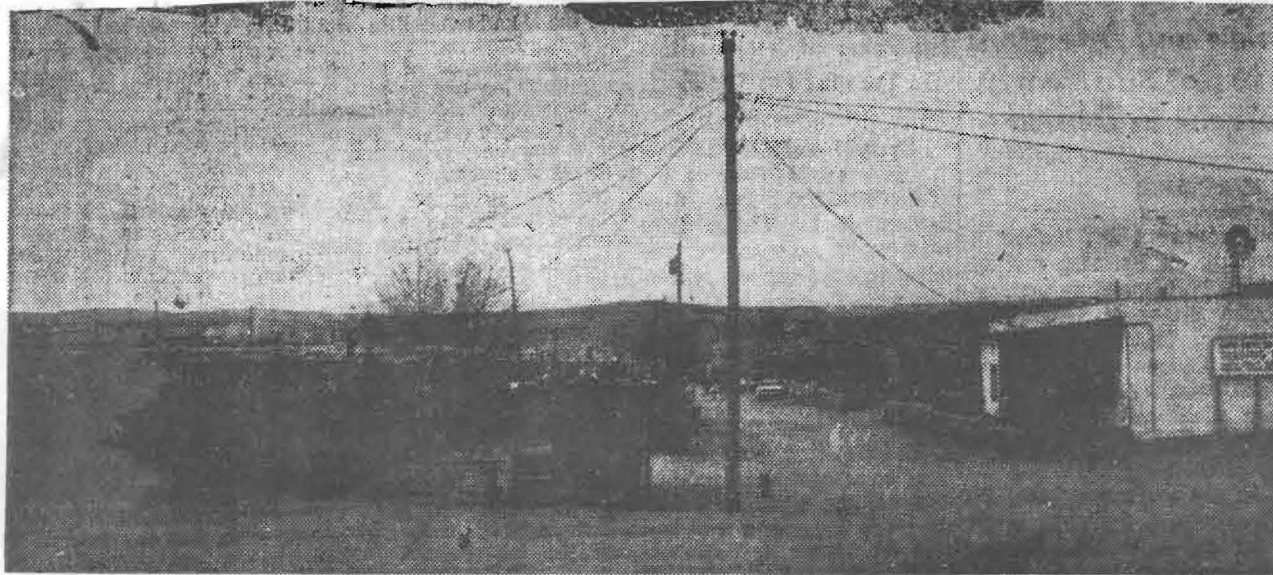
Gov. Clyde Leon of Santa Ana pueblo said: "Since before the white man came to our pueblo we have lived on this land in Sandoval County. In the past years we have had repeated political threats to our Indian way of life."

He spoke of the "new Indian" who now realized that the ballot box was the only real weapon left in protecting ancient ways from encroachment and in determining a future that meets special Indian needs.

"We know that the school board and many other offices in Sandoval County are elective, and we intend to do everything we can to elect our friends to turn our enemies out of office," he said.

Citing an increase in Indian voter registration, Governor Leon said more than 4,000 Indians had registered to vote in the last six months. The pueblo of Cochiti increased registration by 39 per cent, Santo Domingo 250 per cent, San Felipe 33 per cent, Sandia 211 per cent and Santa Ana 55 per cent, he said.

The five pueblos have a population of about 5,500.



A street corner in the Santo Domingo Pueblo in New Mexico. A community store—the Trading Post—is at the right.

Pueblo Dwellers Are Seeking Greater Power

THE NEW YORK TIMES, SUNDAY, DECEMBER 7, 1969

New Mexico Indians Ask Bigger Voice on the Schools

By WALLACE TURNER

Special to The New York Times

SANTO DOMINGO PUEBLO, N. M., Dec. 4—They say that some of the houses have served the people for 400 years. The adobe of the walls is the same red color as the dust of the streets, for both came from the red earth where the pueblo stands on the bench above the Rio Grande.

Heavy clouds of an early winter sky hang on mountains and mesas at the horizon. A few drops of moisture put quickness in the step of the pueblo dwellers as they prepare for the night and for the rain.

Here the traditions of times long gone control the present. A theocracy, its roots in centuries, past, rules. But change is in the air. The rumblings of political awareness—an unusual event in this isolated culture—can be heard. The talk about it is in the ancient Indian tongue spoken by those who met Coronado.

The talk concerns plans to upset the political monopoly of the Spanish-speaking minority that controls this area. About half the people in the county are Indian, about 40 per cent are of Spanish descent and about 10 per cent are "Anglo."

Imprint Only Veneer

The heavy imprint of the white man, whether Spanish or Anglo, turns out to be veneer. For example, the real center of the religion that is the binder that holds this place together is not the handsome Roman Catholic church from which the village draws its name.

The center is the plaza that separates the two kivas (one for the Turquoise clan, one for the pumpkin), religious buildings in which the Indians observe the same religious rites performed by their forefathers before the first Spaniard came down the Rio Grande.

The point will be emphasized at Christmas one day of ceremonial dances will celebrate the birth of Christ, whose church stands up the street. But for the following three days, dances will celebrate the corn that these people grew for centuries before Jesus was born.

The dispute with the Spanish-speaking politicians has grown out of the operation of the schools in one district in Sandoval County. Their discontent over the schools has caused the deeply conservative Indians of five pueblos to plan to try to move out into political life. This place, with 2,300 people, is the largest of the five, which have a combined population of 5,550.

2 SEATS AT STAKE

This issue arises over two seats on the school board.

Earlier this year the New Mexico Legislature passed a bill aimed at providing broad ethnic representation in school districts, such as Sandoval County No. 1. The board could



Diego Rosette, Governor of the Pueblo, in his adobe home. Historic canes, used in ceremonies, hang on wall at left.

expand itself from five to seven seats and put members of the unrepresented group into the new seats.

The district's Indians selected two who were proposed at a school board meeting last month. The pueblos endorsed the two unanimously.

The board—made up of five Spanish members—turned them down and named its own two candidates. One is an Anglo, a retired railroad worker whose wife is a retired home economics teacher. The other is an Indian, but not one selected by the pueblos. The Indians are furious.

"We don't want control," said Frank Tenorio, a member of the San Felipe Pueblo Council, or governing body. "We just want our children represented because they are 52.8 per cent of the school population."

Of 600 adults in San Felipe Pueblo, only three were registered for the last election. But since last month's meeting of the school board, 200 Indians there have registered.

"Waiting For The Council" "They are waiting for the council to tell them it's all right to vote," Mr. Tenorio said.

The Indians did not vote in the past, said Sam Arguero of Cochiti Pueblo (population 800) because "the politicians of the Spanish people's political ma-

chine told them they will lose their land if they start to vote." The pueblos are on Indian reservations.

"They tell these old people," Mr. Arguero said, "the only way you can keep your land is if you don't vote and if you do, you'll have to start paying taxes and they'll take your land."

Mr. Tenorio said of the Spanish-speaking political machine that runs Sandoval County: "I won't hesitate to say they're holding us down. The Spanish control public life here and they want to keep us out of it."

Said Benny Atencio, spokesman for Santo Domingo Pueblo: "I think it's true that the country has been run by non-Indians. We must break their grip on the schools so our children will be treated fairly."

Diego Rosette, governor of this pueblo, insisted that the pueblo organizations thoroughly deserved a voice in school operations, considering the size of the Indian student group.

Another Point of View

A different point of view came from Tom Montoya, 55 years old, a rancher at Pena Blanca on the edge of this pueblo. He is chairman of the school board and a political power in the county as a for-

Hope to Break Hold of White Leaders in Isolated Area

mer State Senator and current chairman of the County Commission.

His brother is United States Senator Joseph M. Montoya, a Democrat, who must run for reelection next year and for whom the political Indian uprising could be damaging. Gov. David Cargo, whom the Indians like, may be the Republican nominee.

Tom Montoya said the school board did not appoint the two Indian nominees put forward by the Pueblos because Indian friends of his had told him that the nominees "were not supported by their own people."

"When we sit as a board we've got to appoint people we think we can support when they run for election," he said. "Those two boys they put up, their own people were not for them."

'All This Pressure'

A retired railroad worker was appointed, Mr. Montoya said, because "We had all this pressure from the Anglo community. They pay taxes and the Indians don't, of course."

In two programs, the Federal Government subsidizes the school district in an amount approximating 20 per cent of its budget because it has the load of about 1,300 Indian students to educate.

Local tax collections come to about 3 per cent of the school budget, and the balance comes from New Mexico state funds, which are provided for the Indian and non-Indian children alike.

Mr. Montoya said there was considerable criticism among the Spanish population because the Federal Government's Johnson-O'Malley Act funds could be used only for needy Indian children, who usually come to school unable to speak English.

VERNON JACKSON, 51, LED OREGON INDIANS

Special to The New York Times

PORTLAND, Ore., Dec. 4—Vernon Jackson, who engineered a modern-day success story for fellow Indians in arid central Oregon, died here today. He was 51 years old.

Mr. Jackson, general manager of the Confederated Tribes of Warm Springs Indians since 1944, invested the tribe's trust funds from an 1855 treaty and built it into a multi-million-dollar corporation.

The tribe now operates Kah-Nee-Ta Hot Springs resort, a \$2-million vacation facility, and a \$3.8-million sawmill. A \$4-million convention facility is being designed now.

Mr. Jackson, born on the reservation, took a leave of absence in 1954 to spend four years at the University of Oregon. He was the first Indian from the reservation to get a college degree.

Taos Indians fight for return of lands

The Detroit News

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Magazine Page

18-B—Sunday, Oct. 5, 1969

By LUISE LEISMER
Detroit News Staff Writer

TAOS, N. M. — Hundreds of colorfully garbed Taos Pueblo Indians with pack horses streamed up the rugged mountains of northern New Mexico last week in unscheduled pilgrimages to secret shrines in the remote Blue Lake wilderness area.

The impromptu retreats are to commune with the Great Spirit they believe resides in the sacred Blue Lake.

They also offer special prayers of thanksgiving for a recent happening in the U.S. House of Representatives. That event, of great importance to the 1,400-member Taos Pueblo tribe, was the unanimous passage of House Bill 471, which would return to the Indians 48,000 acres of the 130,000 acres of land taken from them in 1906 by the U.S. government.

"It has been very difficult for my people to understand why we must fight the government for what has been ours since time immemorial," said Paul J. Bernal, tribal secretary and interpreter for the Taos Pueblo. The tribe still resides in the primitive adobe homes built by their ancestors in 1300 A.D.

"We were here before the time of recorded history, long before the white man ever came to the shores of America," Bernal said. "The Blue Lake area is our most important and sacred shrine — the source of our lives."

THE TAOS INDIANS may be premature in celebrating House passage of the bill. It is their first victory in a 63-year fight to regain about one-third of the land taken from them by executive order of President Theodore Roosevelt, who made it a part of the Carson National Forest.

The bill still faces Senate hearings. "It must not lose there," added Bernal. "This land belongs to us and we belong to the land."

Unlike some Indian tribes, the Taos Pueblo were not paid by the federal government for the confiscated lands they have occupied continuously since at least 900 A.D., perhaps earlier.

Furthermore, they have refused to accept an award of \$297,684, which the Indian Claims Commission ordered paid to them four years ago as partial payment for their lands.

"We could not accept money for our sacred Blue Lake and the land that surrounds it," said 70-year-old Lupe Sandoval, governor of the tribe.

"Legally now, morally always, and in spirit—which is outside of time—this sacred land and its people have been joined together. They are one and the same. Without energy provided by the Great Spirit, called Almighty God by non-Indians, we are helpless," said the aging governor.

SANDOVAL STILL RECALLS the confusion and grief of his people on Nov. 7, 1906, when U.S. authorities rode into the Taos Pueblo reservation and served the executive order of claim to their lands.

He was four years old at the time.

Bernal will represent his people at the Senate hearings later this year, as he has on several previous Washington hearings in the past.

Although they were dispossessed of their lands more than 60 years ago, the Taos have continued to live in their small adobe village, where life continues much as it did centuries ago.

There is no electricity. The only water comes from the pure water of the Rio Pueblo de Taos River, which flows down the mountainside from its source — the sacred Blue Lake.

The Taos raise food during the 100-day growing season and get their meat and milk from white-faced cattle which graze in the valleys beneath towering Taos Peak.

THEY ARE PRACTICING CATHOLICS—as a result of Spanish occupation—but also observe the ancient tribal religious customs of their ancestors.

Their refusal to give up their tribal religion has gotten the Taos Pueblo in trouble with the three sovereignties that have invaded their lands in the past four centuries.

In 1598, Spanish rule was established under laws recognizing the Indians' right to the lands they possessed and occupied. King Charles V of Spain presented a cane of office to the Taos tribal governor as a symbol of his authority. It has been passed down to succeeding governors and now hangs on the wall of Sandoval's office.

Along with a cane and treaty came a man-



Proudly holding canes of authority given the Taos tribal governor by King Charles V in 1598 and during the Civil War by President Abraham Lincoln is the current governor of the Taos Pueblo, Lupe Sandoval.

date from the Spaniards for the Indians to forsake their "pagan gods" and embrace the Catholic religion of their new masters.

Because they feared reprisals, the Taos erected a small Catholic mission and attended services there—but continued to make secret pilgrimages to Blue Lake.

Mexico, after assuming sovereignty of the land in 1821 under the Treaty of Cordova and Mexican Declaration of Independence, permitted the Taos to retain their self-government.

Though the Indians were warned repeatedly by the Spanish priests to stop holding ceremonies in the Blue Lake area, they did not. They were punished for this in 1848, when the Spanish Army arrived with muskets and cannons and shelled their tiny mission.

The rubble of the original mission of St. Jerome still remains and is flanked by many weather-beaten wooden crosses erected in memory of the attack, described by the invaders as a battle to put down "the Pueblo revolt."

SEVERAL MONTHS LATER, sovereignty passed to the United States, under the Treaty of Guadalupe Hidalgo, which guaranteed protection of all property rights recognized by Spanish and Mexican rule.

During his term of office President Abraham Lincoln presented the Taos governor a cane of authority, which is revered in its place of honor beside the one from King Charles V.

"The Taos Pueblo were happy to become citizens of the United States because of its great constitutional promise of religious freedom," said Bernal, who is called an authority of Taos history by his tribesmen.

"The Taos felt secure for the first time since the Spaniards arrived."

This security turned to shock and dismay 68 years later, when U.S. authorities in 1906 served the order of claim to 130,000 acres of the Indians' ancestral lands, said Bernal.

Although they have waged an almost continuous legal battle for the sacred Blue Lake area lands since then, there have been no demonstrations or acts of violence.

Supporters of H.R. 471 include the National Council of Churches, New Mexico Council of Churches, Mayor Rumaldo Garcia and his council of the village of Taos, the Archbishop of Santa Fe and other religious leaders throughout the Southwest.

THIS ISN'T THE FIRST TIME efforts have advanced as far as the House of Representatives.

But the bills to help the Indians died in committee.

In 1966-67, the House Subcommittee on Indian Affairs held hearings on a bill sponsored by its chairman, Rep. James A. Haley, Florida Democrat. The bill passed the House in 1968 without a dissenting vote.

It died in the Senate.

A chief opponent of H.R. 471 has been Senator Clinton P. Anderson, New Mexico Democrat, who is ranking member of the Senate Subcommittee on Indian Affairs, which will hold hearings on the bill soon.

Another major opponent has been Democratic Congressman John D. Dingell, of Dearborn.

Anderson and Dingell would approve extending the Indians' permit to live and worship on a reduced acreage, but without ownership of the land.

They oppose giving back to the Taos title to their land because "it might establish a precedent of substituting payment in kind for land in lieu of monetary awards for land claims judgments rendered by the Indian Claims Commission," said Dingell.

THE TAOS LEGAL FIGHT with the government actually began in 1924, when the Pueblo Lands Board was created to settle the arguments of Indians and the non-Indians who had moved into their territory.

Two years later, the Taos agreed to waive payment of \$297,000 for that portion of their lands occupied by non-Indians, after being promised by the board that title to the Blue Lake area would be restored if they did.

A bill providing for this was introduced into the 72nd Congress, but did not pass. Thus the



The ruins of the original St. Jerome mission, built in the 16th century by the Pueblo Indians and destroyed by Spanish cannons in 1848, stand as a reminder of religious oppression in the foothills of the Taos Mountains under three sovereignties.

Indians lost both compensation and title to valuable lands on which the village of Taos is now located, three miles from their reservation.

In 1928 and 1932, congressional bills to patent the land to the Indians were again introduced, but died after mounting opposition by the Forest Service.

The Taos were granted, in compromise, a 50-year special-use permit for the land and its resources.

The act was approved in 1933, but the special use permit was not issued until 1940 because of continued controversy between the Forest Service and the Indians regarding its terms.

FIGHTING THE BILL are the New Mexico Wildlife Association and several large sportsmen's groups who want the land reserved for multiple recreational purposes. Prominent developers and lumbermen, who long have eyed the valuable virgin timber in the wilderness area, are also opposed.

"It would be a terrible thing if the trees were cut and the animals killed off by sportsmen. It would mean the destruction of our religion, which is centered on nature, and we could no longer exist," said Bernal, who was born and raised in the remote Indian village. "We do not hunt in the sacred Blue Lake area."

"The only times the Taos have gone to war were when called upon by the U.S. government," said Bernal. "The Taos have fought for America in every war since our land became a part of this country. We have never had a draft dodger."

Ten Taos youths are currently serving in Vietnam. Several others have returned with Silver and Bronze Medals for heroism.

Their fathers and grandfathers served before them in World Wars I and II.

THE TAOS HAVE COME TO REALIZE that costs of continuing their long legal struggle are far more than they can bear. They are now asking for at least moral support from others.



Taos Pueblos gather in center of reservation as tribal council meets

Jail Conditions Unchanged For More Than a Decade



GALLUP — The problems of inadequate facilities and conditions dangerous to health have been the same for more than a decade at the city jail.

The latest inspection was made on Oct. 1, by E. Joseph Pozzi, McKinley County Health director, who noted the conditions were basically unchanged from the May 27 inspection.

The main trouble, he said, was overcrowding, the need of new dinner plates, proper dish washing facilities, the showers and sinks need repair and the jail smells from human stench because of improper ventilation.

"It has been the same story for years," he said, "they get things repaired and they are broken almost immediately."

"They would need a maintenance man assigned to the jail," he added, "a paid cook and more funds for food."

The problem according to records that are available — most have long been discarded — show that it existed for many years. The records also show a prison diet, which was apparently adopted by the police department, was made in 1958.

On Oct. 15, 1957, records show that a sanitary survey was made by Pozzi. The findings were:

Building and equipment, floors, walls, ceilings, toilets, washing facilities and kitchen facilities were in good condition with the exception of the shower and dishwasher.

The diet consisted of coffee and bread being served for breakfast. Bread and beans served for dinner.

The report pointed out there are 38 bunks in the jail and they average 130 prisoners a day and with only one jailer.

Pozzi recommended at that time that the shower and dishwasher be repaired. The diet should be planned to include at least 1,500 calories daily and should be balanced with respect to vitamins. Working prisoners should receive about 3,000 calories daily. The diet is especially important since some prisoners are long-term and since many prisoners are malnourished at the time of arrest.

His recommendations also included a jailer be on duty at

the jail at all times, in case of sickness, fights, fumes from a fire or other emergency that cause a loss of life.

There should be a matron employed for the women prisoners and a regular cook employed to prepare the food for the prisoners.

He noted the size of the jail, the equipment and the number of personnel is totally inadequate to handle the number of prisoners from a Public Health view.

These are complaints that are still being heard today 12 years later.

INHUMANE TREATMENT

Henry Cabot Lodge, U.S. Ambassador to Peace Table in Paris recently lodged a vigorous protest to North Viet Nam concerning inhumane treatment of American Prisoners.

HAS MR. LODGE HEARD ABOUT THE MELLETT COUNTY JAIL?

Sponsored by Rosebud Area Clergy Association
Box 207
Rosebud, South Dakota 57570

Cited in McKinley County OCTOBER 27, 1969

Welfare 'Racism'

WASHINGTON (Special)—On Oct. 21, a team from CRASH (Call for Research and Act to Stop Hunger), an American Friends Service Committee funded research team, testified before the House Agriculture Committee here regarding the Food Stamps and Commodities programs in McKinley, Sandoval and San Juan counties in the state of New Mexico.

CRASH is primarily interested in the use of such programs among Navajos living in New Mexico.

The majority of members of the House Agriculture Committee were concerned with the dependency of the poor upon the free issuance of both food stamps and commodities. Lorene Bennett, a Navajo and a member of CRASH, pointed out to the committee that although the Navajo would like to be free of this dependency, it was somewhat impossible on the reservation, because no provisions had been made whereby Navajos could break the cycle of poverty and become self-sufficient.

The welfare workers and the traders, it was pointed out by Miss Bennett, possessed an attitude of "paternalistic racism."

"It is these very same people who scream for self-initiative, but who sit on top of it," Miss Bennett said.

It was also noted that many of the social service employees were concerned with the pos-

sible duplication of programs (whether or not the programs did any good) and the taxpayers' money, rather than the lives of the people in need of assistance.

Miss Bennett made it clear that often commodity foods and food stamps were not made available for many people who were eligible for the program.

People were not supplied with the information necessary for them to obtain the food stamps, especially in McKinley county.

According to Miss Bennett, the Navajos took for granted what was given to them and did not attempt to seek further assistance.

Miss Bennett also noted that food stamps in Sandoval county were being used for political and economical purposes by the traders and politicians.

"The attitudes of the case-workers are obnoxious. An example is the case-worker in Sandoval county who referred to 'Anglo superiority' in terms of herself," said Miss Bennett.

"Navajos in some areas are asked to give up the last symbol of their pride and dignity, their jewelry," noted Miss Bennett, "in order to obtain food stamps or commodities. If a case worker notices that applicants for food stamps are wearing jewelry, they are told to pawn it instead of receiving help."

The Food Stamp program is welcome among the Navajo, ing the needed foods.

when the people are made aware of its existence, particularly in Sandoval county. But in San Juan and McKinley counties, people are discouraged from obtaining Food Stamps and are told by caseworkers that commodities foods are better because they are free.

Commodities foods do not, of course, provide fresh meat and vegetables, while as the Food Stamp program makes available to the Navajo a variety of fresh produce and extends the food dollar a tremendous amount.

Miss Bennett told the Committee that Navajos usually had no ready cash and many are forced to rely on the trading post system. People actually do not have the money when food stamps are sold and therefore it was recommended that the Food Stamp Program become flexible to meet the Navajo situation and that the cost be decreased or that they be given away free to the poor.

If the Food Stamp Program will provide an alternative, in enabling Navajos to make their purchases at stores of their own choosing, it can help the people free themselves from dependency on the traders.

Miss Bennett said many of the Navajo who requested assistance from the Commodity Food Program were not receiving such, and if they were considered they were forced to wait a long time before receiving the needed foods.

Bias Alleged in Gallup Facility

Journal Special

GALLUP — A group of employees of the Bureau of Indian Affairs' Gallup Supply Center Warehouse in Gamero, have filed a complaint charging discrimination against Indian employees in the warehouse.

"... They believe that the atmosphere at the warehouse has been poisoned by a continual, systematic and degrading pattern of discrimination, the complaint reads. "The attitude of management at the warehouse is one prevalent through the Bureau of Indian Affairs. It is an attitude of authoritarian paternalism."

The complaint was submitted by lawyers Peter d'Errico, Shiprock, and Daniel Press, Window Rock, Ariz., both lawyers for DNA legal aid service.

THE 12 EMPLOYEES and two ex-employees allege that the warehouse operation:

— Practices discrimination and abuses in the daily operation of the warehouse.

— Practices discrimination in promotion.

— Has a discriminatory furlough policy.

— Suppresses the grievance complaints of Indian employees.

"In the warehouse there are ten supervisors for 22 warehousemen," the complaint said. "Twenty-one of the 22 warehousemen are Indian (mostly Navajo) but only four of the ten supervisors are Indian and only one, the night foreman, is Navajo."

THE SUPERVISORS are supposed to spend 80 per cent of their time as warehousemen and only 20 per cent supervising, but "they spend most of their time looking over the warehousemen's shoulders..."

"Further, this concentration of persons in supervisory positions makes less personnel available for the actual work of the warehouse, forcing the warehousemen to work under tremendous pressure and an overly heavy workload," the complaint continues.

The supervisors are accused in the complaint of taking two-hour lunch breaks and other devices to use up their "spare time."

"The most blatant example, however, is 'Andy's garden.' One foreman uses his spare working to grow a garden... on federal land and is seeded, weeded and harvested by him during working hours," the complaint alleged.

WAREHOUSEMEN ALSO "are forbidden to use the bathroom after 4:15 p.m.," the complaint charges.

The reluctance of management to grant requests for emergency leaves was also cited, with the following examples alleged in the complaint:

— An employee was denied emergency leave to donate blood for one of his children undergoing an operation.

— An employee was denied emergency leave to get treatment for a thumb broken on the job.

— "An employee who wished to take his sick children to the hospital was denied leave by his supervisor, who told him, 'let the children stay on the side of the road and let them hitchhike to the hospital. Cover them with a blanket if you are worried about their health.'"

— "An employee who was clearly sick was denied emergency leave. . . . His supervisors assigned the sick employee to work in the refrigerator room. Several days later he died of pneumonia."

THE COMPLAINT ALSO alleges that non-Indian spouses

of supervisors are hired as secretary, in violation of the BIA's Indian hiring preference and civil service regulations.

The food distribution to BIA boarding schools also was mentioned:

"Complainants at times have been instructed by their supervisors to use vinegar to remove the purple color and rancid smell from spoiled meat so that it could 'be used,' the complaint alleged.

The complaint cites several cases of alleged promotion of non-Indians to supervisory positions over better qualified Indians.

THE COMPLAINANTS ASK that back pay be paid to two warehousemen who were allegedly harassed out of their jobs for complaining about the situation.

They also ask for a private business management study of the warehouse, for a training and promotion Indian preference program and cleaning up of the alleged abuses in the furlough and leave policies.

The complaint asks that all BIA operations be investigated to check for similar abuses and that a watchdog committee be set up, including the workers' representatives, to ensure that the alleged discriminatory practices aren't reinstituted.

Navajo Press Group Discussed

SHIPROCK (AP) — Editors of local newspapers within the Navajo Nation met in Shiprock recently to discuss the formation of a Navajo Nation Press Assn.

Functions of such an association were described as twofold — to gather news of interest on the Navajo people for newspapers within the Navajo Nation, and to spread news from the Nation to outside publications.

A spokesman said it hoped to contract with newspapers in large cities, especially those with heavy Indian populations, to provide on-the-spot coverage of Navajo news. It plans to circulate to outside media feature articles on issues of importance involving the Navajo Nation.

Representatives attended the meeting from the Sandpainter, the Western Navajo Voice, Dine Bah-hani, the Shiprock Free Press Assn, the Rough Rock News and the Gallup Independent.

Ceremonial Group Hires Law Firm

GALLUP (UPI) — The Santa Fe law firm of Bigbee and Byrd has been hired to defend the Gallup Inter-Tribal Ceremonial Assn. in a civil rights suit brought by three Navajo college students.

The students contended their civil rights were violated when they were twice prohibited from distributing handbills to visitors to the ceremonial Aug. 15 — 16. The leaflets challenged the white man's control of the annual exposition and charged exploitation of the Indians.

THE LOWELL SUN

Fruitlands museums



"He who shoots the stars" (Pumunangwet)

HARVARD — From the most important Indian War ever fought in New England to the Shaker religious experiments of Harvard and Shirley, the Fruitlands Museums of Harvard preserve much of the history and color of 18th and 19th Century New England.

The Museums, situated atop Prospect Hill and overlooking the Nashua Valley as it stretches to the feet of Mount Monadnock and Wachusett, have five buildings open to the public.

The American Indian Museum is a storehouse of Indian relics and implements, including the war club of King Philip, leader of a confederation of Indian tribes that waged one of the most celebrated of Indian Wars.

The American Indian Museum houses many tales of early 17th Century New England. Prehistoric implements and specimens of Indian arts and industry are exhibited here. A wooden figure of Pocahontas greets the visitor at the door.

The war club of King Philip is a prized exhibit. In 1675, King Philip (Metacombet) led a confederation of Southern New England Indian tribes into one of the bloodiest and the most important Indian War of New England. The end result of the war a year later was to cause extermination of tribal Indian life and to open the way for the settlements.

A diorama in the museum illustrates the redemption of Mary Rowlandson, an Indian captive taken during the Indian Massacre of Lancaster. After almost 12 weeks among the Indians, she was redeemed for 20 pounds in goods and money.

There are two other dioramas in the building. One represents an Indian encampment of the area. The other is a newly acquired illustration of a Sioux warrior on horseback. The dioramas are realistic three-dimensional scenes in miniature.

Outside the museum are two life-size bronze statues of Indians. One is Pumunangwet or "He Who Shoots The Stars." The other is Wo Peep, "The Dreamer."



War club of King Philip, leader of a Confederation of Indians that were to partake in the most important Indian war of New England.

1000 years B.C.

Theorize N.E. inhabited by Mediterranean culture

By DAVID HASKELL

NORTH SALEM, N.H. (UPI)

—An archaeologist says new evidence has been unearthed here strongly supporting theories that parts of New England were inhabited by a Mediterranean culture some 1,000 years before the birth of Christ.

James P. Whittall Jr., of London, an archaeologist for the New England Antiquities Research Association (NEARA), said a sample of carbon tested by a Cambridge, Mass. firm indicates the strange stone structures at a place called Mystery Hill were built by a group of people who may have been of Mediterranean origin.

The radiocarbon tests on the sample Whittall unearthed determined it was about 3,000 years old. The sample's particular placement in the ruins here indicates the huge stones, or monoliths, were put in place by man long before Columbus, or the Vikings, before him, ever ventured across the Atlantic.

Artifacts found at the large complex of stone chambers, including tools and pieces of pottery, indicate the structures were built by a culture similar to those which inhabited the Mediterranean from about 3,000 B.C. to 500 B.C., and Whittall's pet theory is the chambers and shaping of the stones are strikingly similar to the megalithic culture known to have lived on the Iberian Peninsula (Spain and Portugal).

Some experts even feel they may be of Phoenician origin, or perhaps occupied by Phoenicians after they were built.

Many archaeologists have felt Phoenicians and other Bronze Age sea adventurers of that time may have crossed the Atlantic Ocean using the prevailing winds and sea current which would sweep them southwesterly and then up the American East Coast. To return to Western

Europe, the seafarers would only have to ride the same circular sea current and winds northeasterly and then down to Iberia and the Mediterranean.

THOR HYERDAHL, the sea adventurer of Kon-Tiki fame, tried to prove this sea route this summer aboard the reed craft Ra, but a design malfunction caused the Ra to fall apart before the journey was complete.

Other evidence has been found in New England, Pennsylvania, and even Brazil to suggest man crossed the Atlantic from Europe long before modern historians believed. There is enough evidence to indicate that even the Viking Leif Ericsson, who made his voyage about 1000 A.D., was a "late comer" to the New World.

There are, however, some dissenting opinions. Dr. Stephen Williams, head of the Peabody Museum at Harvard University, doesn't subscribe to the Whittall theory and believes the structures were built during the Colonial American period, the 17th or 18th Century.

Robert E. Stone of Derry, director and owner of Mystery Hill, believes the 30-acre network of stone chambers and walls, the largest known in the New World, was a religious gathering place for people scattered throughout New England.

Part of the theory involves a culture that sacrificed animals and humans to their gods. A 4.5 ton "sacrificial table" is located in the temple area on top of the site. The table has a groove running around the top with a slit where fluid presumably blood from the sacrifice, would run off.

Stone says there are seven other sacrificial tables in New England, including a similar one in Fitchburg, Mass., and Whittall said they are nearly identical to sacrificial tables found in parts of Western Europe.

After a Year With Cannibals, Scientists Are Still Outsiders

By Reuters News Service

RIO DE JANEIRO, Oct. 30 — Six Brazilian anthropologists are living near the villages of a half-naked cannibal tribe in the hopes of civilizing them.

But after a year of exchanging gifts and making friends, they still have not been allowed to see the cannibals' homes or their women.

The tribesmen, known as Cintas-Largas (Wide-Belts), live deep in the "green hell" of the Brazilian Matto Grosso jungle.

They refuse to accept food because a large group once took some poisoned sugar from white food-grabbers and died.

The Cintas-Largas are at war with the Kitchoren and Papagan tribes, according to reports sent by the group of

anthropologists from the National Indian Foundation. But there have been no outbreaks of fighting since the anthropologists arrived at the camp in August 1968 and the atmosphere has become friendly.

Most days, small groups of Indians gather around the camp clearing to watch the whites at work and to try to barter.

OCT 30, 1969

'Stone Age' Tribe 37

Associated Press

NEW YORK — An expert on South American Indians says a tribe found in a remote jungle seems to be living in the Stone Age and speaks an unknown language.

Dr. Robert L. Carneiro, curator of South American ethnology at the American Museum of Natural History, said yesterday it is possible that the Indians are survivors of the Yuri, a tribe from the area thought to have become extinct 60 years ago.

The tribe was discovered during the search for a missing fur trader, Julian Gil, who had gone into the swamp and jungle area near the Brazil-Peru border seeking jaguar, deer and monkey pelts, Carneiro said. He gave this account:

Gil discovered a village of about 200 Indians living in one huge maloca or conical hut. He sent one of his two guides back to the settlement at La Pedrera with word to send out a search party if he was not back in two months.

When he failed to return in March his brother, Efraim Gil, organized a rescue party including a detachment of Colombian navy marines. They found the village and captured a number of the tribesmen as hostages.

Several stone axe heads were found at the site and tree stumps appeared to have been cut with crude tools, leading to the speculation that the tribe was in the Stone Age.

A burial mound inside the hut was examined but

produced no evidence of the missing men. The only traces found were a neck lace made of buttons from Gil's shirt and a belt and buckle belonging to the guide, Carneiro said.

When the search party started back for La Pedrera with the hostages the next day, a skirmish resulted and the marines opened fire killing six natives. All but six of the hostages — a man, woman and four children — were then released.

Back in La Pedrera an attempt was made to interrogate the hostage Indians but questioners were unable to communicate in any of more than 15 Amazonian languages. The six hostages were subsequently returned unharmed to the village.

Carneiro, who learned most of the details from Gil's sister who works in New York, said it was unlikely that further contact could be made immediately both because of hostility stemming from the skirmish and the difficulty of access in the area.

He said, however, the tribe was probably not warlike "or they would have been making raids on other tribes and their existence would have been known."

The Yuri were believed to number about 2000 in the 1800s and were still using stone implements at the time. But early in this century large numbers of them were enslaved and put to work on Colombian rubber plantations. This was believed to have led to their extinction.

Rock Carvings Wear

VANCOUVER (CP) — Petroglyphs or stone etchings, sometimes depicting fantastic human forms, sometimes animals, fish or crabs, abound on Vancouver Island.

The petroglyphs, which also appear on the Gulf Islands off the British Columbia mainland, and from Alaska to California, are believed to be the handiwork of prehistoric people.

Some of the best examples of the art are found near Sooke at the southern tip of Vancouver Island and near Toino on the

west coast of the island.

The works on rock outcroppings adjacent to the sea, were first etched many thousands of years ago. The early carvings were the work of a nomadic race which, anthropologists say, roved the Pacific coast in dugouts, canoes or rafts.

Although they were originally etched to a depth of three-quarters of an inch, winter gales, high tides and salt water have taken their toll, slowly erasing the works.



Ainasu, Cape Dorset

24,000-Year-Old Skull Reported Found in Mexico

MEXICO CITY (AP) — Archaeologists of the National Anthropological Institute have found a human skull they believe is 24,000 years old — the oldest ever found on this continent and only 1000 years junior to Peking Man.

Jose Luis Lorenzo, chief of the institute's prehistory department, and Dr. Arturo Romano, director of the National Museum

of Anthropology, told the daily newspaper Excelsior the size and form of the skull are similar to those of skulls found in caves near Peking.

They also pointed to the belief among some anthropologists that the inhabitants of this continent descended from the man whose remains were found in the Peking cave.

The skull was turned up in the

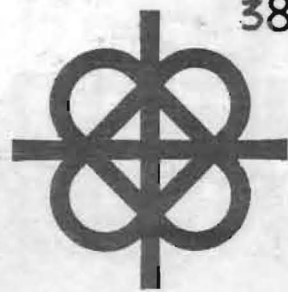
State of Mexico by highway construction workers. The scientists said fragments of the skull were being studied in an attempt to verify its age.

Bones of animal sacrifices and other objects found in the area earlier had been classified by the University of Arizona as being 24,000 years old, the scientists said. The oldest human remains found on this con-

tinent before date back on 6000-8000 years, they reported

OCT 10, 1969

ALBUQUERQUE JOURNAL



NATIONAL NEWSPAPER OF THE ANGLICAN CHURCH OF CANADA
600 Jarvis St., Toronto 285, Ontario

Anglican stand on Indian policy gets little response

BY HUGH McCULLUM

TORONTO

Following instructions of General Synod meeting at Sudbury, Ont., in August, Archbishop Howard Clark, Primate, wrote to Prime Minister Trudeau and Indian Affairs Minister Jean Chrétien on Sept. 4 outlining General Synod's concerns about proposed new government policy.

The Primate's letter (see below) was sent to the Prime Minister Sept. 4. A similar letter was sent the same day to Chrétien and copies sent to all 264 Members of Parliament. Additional copies were sent to 10 provincial premiers and the leaders of the opposition parties in all of the ten provincial legislatures.

At press time, more than six weeks after the Primate's letter was widely circulated, response, except from the New Democratic Party, has been generally cursory and non-committal.

PM's secretary replies

Although General Synod represents a constituency in Canada of more than a

million people, the Prime Minister declined to reply except through H. A. Lawless, secretary.

Other federal cabinet ministers who replied through assistants were Secretary of State Gerard Pelletier, Labor Minister Bryce Mackasey and Agriculture Minister H. A. Olson. Their replies expressed no opinion.

Other federal ministers who replied personally but without comment were External Affairs Minister Mitchell Sharp, Immigration Minister Allan MacEachen, Fisheries and Forestry Minister Jack Davis and Robert Andras, minister without portfolio responsible for housing.

The following members of the cabinet did not reply: Senate Leader Paul Martin, Solicitor General George McIlraith, Public Works Minister Arthur Laing, Treasury Board President C. M. Drury, Finance Minister Edgar Benson, Defence Minister Leo Cadieux, Trade Minister Jean-Luc Pepin, Energy Minister Joe Greene, National Revenue Minister Jean-Pierre Cote, Justice Minister John Turner, Privy Council President Donald MacDonald, Health Minister John Munro, Veterans Affairs Minister Jean

Dube, Consumer Affairs Minister Ronald Basford, Transport Minister Don Jamieson, Postmaster General Eric Kierans and Ministers without Portfolio James Richardson and Otto Lang.

Premiers — no answer

None of the provincial premiers replied.

Four federal Liberal MPs replied but only Rev. Murray McBride, (Lanark and Renfrew) a United Church minister from Arnprior, Ont., commented. He expressed concern "about the lack of understanding" in the resolution passed by General Synod.

Claiming some of the Indian leaders had "done an about face" in not wanting self-determination, Mr. McBride said the government had acted in a courageous manner in carrying on the consultations with Indians during the past year.

Opposition Leader Robert Stanfield did not reply but four of his Conservative colleagues did. Tom Bell, (Saint John-Lancaster) Conservative whip, supported the synod resolution as did Douglas Harkness (Calgary Centre).

Eldon Woolliams (Calgary North) replied at some length and expressed the fear that in the "very near future there is going to be some serious trouble in the various reservations, particularly in Western Canada, because nothing is really being done."

Seven of the 21 NDP MPs replied, including T. C. Douglas, party leader, who said "I am in complete agreement with the resolution you have passed."

Aside from two Ontario cabinet ministers, none of the provincial ministers of any party replied. Lands and Forests Minister Rene Brunelle and Provincial Secretary Robert Welch of Ontario acknowledged the letter with no comment.

James Renwick, Ontario NDP member for Riverdale and Robert Nixon, Liberal leader of the opposition in Ontario, also acknowledged the correspondence.

On being told of the minimal response from the federal government one Indian leader remarked: "That shows how much they really care."

Synod "deeply perturbed"

Dear Mr. Prime Minister:

The General Synod of the Anglican Church of Canada has asked me to draw to your attention the following resolution which was passed unanimously on August 20th, 1969, at our biennial meeting in Sudbury.

"WHEREAS the Government of Canada has issued a new policy statement relating to Indian people:

WHEREAS the National Indian Brotherhood have expressed their feelings that no serious attention was paid to their views expressed during consultations initiated by the Government in the development of this new policy:

WHEREAS the Hendry Report recommends that the Church support the Native peoples in their desire for justice: THEREFORE BE IT RESOLVED that this General Synod express its conviction that no new policies relating to Indian people should be developed which do not grow out of consultation in depth with Indian people and which do not reflect consideration for the expressed desires of the Indian people, and further

that this General Synod support the Indian people in their efforts to obtain justice through recognition of treaty, aboriginal and other rights and through a just settlement of their land claims, and further, that the Federal Government be urged to provide funds to the National Indian Brotherhood for necessary research relating to aboriginal and other rights, and further

that the Primate be requested to interpret this resolution to the Federal Government and to the Dioceses."

General Synod is the governing body of the Anglican Church of Canada, composed of the Bishops and elected clerical and lay delegates from each Diocese in

Canada. This body represents one and one half million Canadians. The members of Synod were deeply perturbed by the feelings of discontent with the new government Indian policy expressed by the elected leaders of treaty Indians forming the National Indian Brotherhood and its Provincial affiliates. It seems to us only just that new government initiatives must correspond to the expressed desires of the native peoples with whom your government consulted. The native leaders have clearly stated that they desire the funds to investigate the legal questions surrounding their treaty, aboriginal and other rights. Such a symbolic and practical first step in the process of correcting the injustices perpetrated over two centuries on the Indian peoples seems to us to be an immediate priority.

It is apparent from the reaction of the elected native leaders that the new policy of the Federal government will lead to a further polarization of positions. We would urge your government to reconsider its present course in the light of these expressed wishes of the native leaders.

You will note that the Anglican Church of Canada has officially adopted the position of supporting native Canadians in the pursuit of justice through the honouring of these ancient treaties made in good faith between equal parties. We feel that a fair and just settlement requires that Indian peoples be provided with the research skills so that they might now assume the responsibility and participation for which the Canadian government hopes.

+ Howard H. Clark,
PRIMATE

Most Reverend Sir:

Thank you for your letter of September 4, in which you bring to my attention a resolution which was passed by the General Synod of the Anglican Church of Canada, in Sudbury on August 20.

At the outset I want to assure you that it is not the Federal Government's intention to dictate the new policy, or in fact any other policy to the Indian people. The new policy represents proposals and guidelines only, and the final details will be worked out in a continuing series of consultations and negotiations with the Indian people. What the Government does recognize is the right of Indian people to full and equal participation in the cultural, social, economic and political life of Canada. Consequently we believe that the philosophy underlying the proposed changes is sound and will eventually bring about such participation.

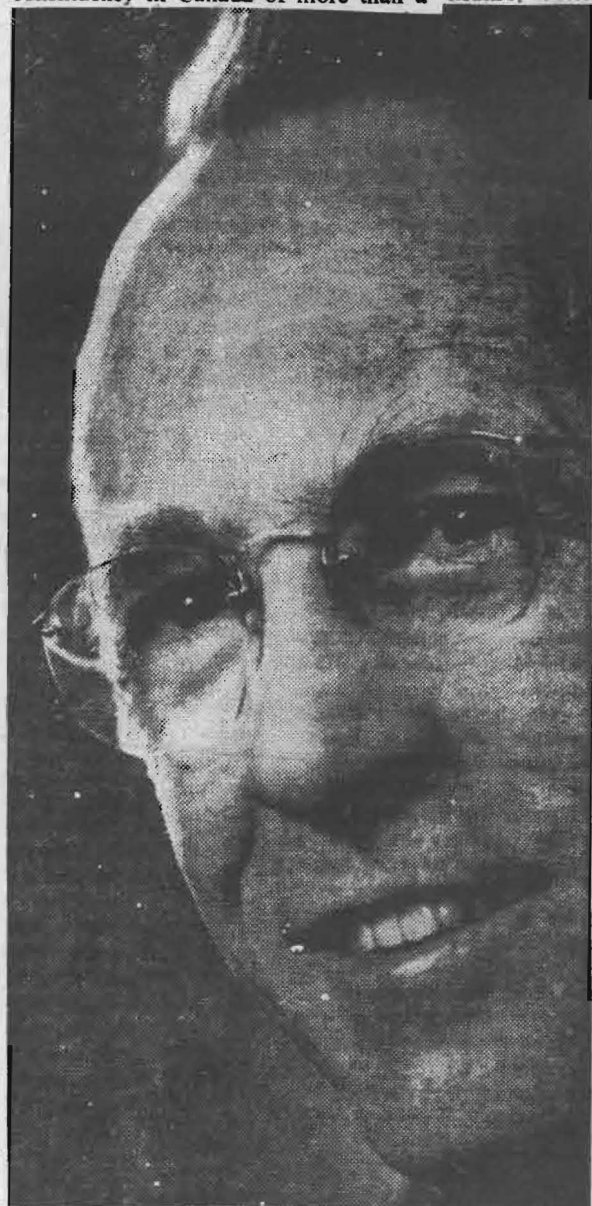
I know that there has been widespread misunderstanding on the part of the Indian and non-Indian people with regard to the new policy statement, and I want to emphasize, once again, that nothing will be forced on the Indian people, that these are proposals only and not statements of irrevocable intent. A study of an excerpt of the House of Commons Debates of July 11, which I have enclosed with my policy statement, should dispel any doubts that you may have in this regard and I feel sure that the doubts of the Indian people will disappear as consultations progress.

I am grateful for the fact that you have made the views of the General Synod known to me, and I would certainly appreciate the benefit of them in this connection at any time in the future, as events unfold and consultations begin.

Jean Chrétien,
MINISTER OF INDIAN AFFAIRS

He answered and agreed

THE CONTINUING SEARCH FOR INDIAN SELF-DETERMINATION



The Christians of Oglala

Their priest uses Indian peace pipe as our Lord used the Paschal Lamb as a symbol of fulfillment

By DABNEY OTIS COLLINS
Condensed from the "American West"



DECEMBER, 1969

Catholic Digest

* 2175 Allston Way, Berkeley, Calif. 94704.
March, 1969. © 1969 by American West Publishing Co., and reprinted with permission.

FIFTEEN MILES west of Pine Ridge, S. Dak., where U.S. 18 snakes through the rumpled hills of the Pine Ridge Indian reservation, a weathered sign rises out of the grass: *Our Lady of the Sioux Catholic Church.*

As I approached the small white building, visions of fallen warriors seemed to spring from the hallowed earth: Red Cloud, Sitting Bull, Spotted Tail, Man Afraid of Horses, and the greatest of them all, Crazy Horse, who was born near this settlement of Oglala. Only a few hours before I had seen a communal grave at the church in Wounded Knee, where lay the intertwined bodies of 300 Indian men, women, and children—at Wounded Knee, the massacre that sealed the fate of the Sioux nation in 1890.

The door of the little church was unlocked. Past the vestibule I stopped, startled. This was indeed an Indian church, so much so that it seemed to hold the acrid smell of old tipi fires. Sturdy pine benches fanned out in a half-circle facing the altar, as the men of the tribe were accustomed to sit facing their chief or holy man. Above the altar hung a wooden crucifix, stained pale red and bearing a Christus with high cheekbones, long black braids, and the loincloth of a Sioux. Beneath hung a peace pipe, with eagle feather and horsehair attached to its stem.

On the red-velvet-covered altar stood a tabernacle, veiled with beaded deerskin suggestive of a tipi. Candleholders were buffalo horns, and the antependium was of beaded deerskin. Instead of the Latin *Sanctus, Sanctus, Sanctus* on the English *Holy, Holy, Holy*, the words were in Sioux, *Wakan, Wakan, Wakan*. Softly colored murals, dominated by a tipi decorated one wall with legendary symbolism: crossed arrows, eagle feathers, pine boughs, and 12 tongues of fire.

Some strange spirit, a latter-day Black Robe, was at work, creating a revolution, returning to the Indians their own religious traditions. Surely, this was a Sioux, as well as a Catholic, place of worship. I left, and drove toward the town of Pine Ridge.

At the Holy Rosary mission, I learned that Father Paul was responsible for building the church, and that at this time of day I would probably find him in his study at the Sacred Heart mission in Pine Ridge.

A lean, well-proportioned six-footer, wearing work shoes and a shirt open at the neck, Jesuit Father Paul Barnhard Steinmetz had the appearance of a man who could well have originated the idea of a Sioux Indian church, or anything else he set his mind to. Sitting at a book-piled desk in his uncarpeted

study, he spoke with the authority and diction of a college professor.

Christ should be universal. Every race should have its own physical conception of Christ, determined by its ethnic and historical background. For instance, the Indian crucifix you saw in the church is a symbol for the Sioux sun dance, perhaps the most holy of all their ceremonies.

"The Indians should be encouraged to interpret Christianity through the symbols of their own heritage, rather than sacrifice their old beliefs and, with them, their Indian identity."

For ten years there had been talk of building a church there, but nothing had been done until Father Paul took up the challenge. With the help of his parishioners, he at last had the opportunity to practice a principle he had long held: that success of Christian culture among the Indians must come through the increase of Indian identity within the religion.

Father Paul knew of an unused church on Wolf Creek, 24 miles from Oglala, and got permission to move it. At its new site the interior was torn out, leaving only the outside shell, and new walls and ceiling were constructed of plaster-board.

Two principles guided the rebuilding: establishing the proper relationship between altar and people, and making the entire church a natural expression of the worshipers. Two side windows were blocked off and the altar placed between them in the center of the wall facing the pews, to accommodate Indian custom. The priest planned always to speak, not read, to avoid the Indians' natural distrust of one who reads to them.

A vestibule and sacristy were added on each side of the tower. All work was done by the Indians themselves. Felix Waling painted murals and frescoes. Mrs. Joseph New Holy, from the Grass Creek community of Pine Ridge reservation, tanned the antependium deerhide and did all the beadwork on it and the tabernacle veil. Ben Black Elk, son of a famed Oglala medicine man and heir to all the riches of the old religion, helped to make the church universal and catholic, pulsing with the values that had made the Sioux great.

All the elements of firmament and life were in the symbols. Behind the smoke flaps of the mural's tipi were night and day; below, thunderbolts gave to the thunderbird the arrowhead (power of war) and the pine bough (power of peace). The buffalo signified food, clothing, and shelter; the horse, transportation; crossed peace pipes, the world of moral obligations.

In the mural, man alone was missing. The water bird—its tail feathers at the top of the mural, its wings the smoke flaps, its neck and head stretching downward—dived

through chaos and water to scoop up the earth and fly it to the Great Spirit, who would create man from the "slime of the earth."

"This church is a constant reminder of the brotherhood of man; it is an example of how Christianity can use the best of any culture and be an important force in helping the Indian people regain pride in their heritage," Father Paul added.

About 45 families form the membership of Our Lady of the Sioux church at Oglala. After the first year Father Paul was transferred to the Red Cloud Indian school at the Holy Rosary mission, where he served for several years as teacher, counselor, and principal. There boys and girls learn the history of their people, studying the great men of their own race as well as great white men: Chief Joseph and George Washington, Sitting Bull and Abraham Lincoln. In the past the Bureau of Indian Affairs and even some Christian churches have tried to make white men of the Indians. This created insecurity, confusion, and alienation within the Indian personality. By learning the true history of their people, Sioux students are able to see themselves as a living part of their country. They are taught the differences between the white man's ways and the Indian's ways, and how the Indian beliefs can fit into the white man's world.

"The first step that I'm taking is instruction," Father Paul said, "but I don't stop there. I have advised and encouraged a few of the young men to go on a vision quest, to fast and pray on the hill, to discover themselves and some purpose in their lives. When they come down, I discuss their experiences with them."

In August during the sun-dance celebration he offered a field Mass in the bower where the flesh-piercing ceremonies had taken place the day before. Edgar Red Cloud, a descendant of the great chief, held the sacred pipe and sang a sun-dance song during the Communion of the Mass. At Christmas services Father Paul appeared in a beautiful new beaded vestment, to the joy of the people, who recognized in the beadwork the religious symbols of their own tradition.

The priest reached for a peace pipe slanted against the wall. From the red stone bowl to the bit of the long stem, it was a lovingly wrought pipe. Carefully, tenderly, he took it into his hands.

"The most important action I have taken to enter the Indians' world, and to bring them into the Christian world, is to take up their sacred peace pipe. It was named peace pipe because they used it to call God to witness the signing of peace treaties made with the U.S. government, just as we use the Bible in our courts to administer an oath. This is actually their prayer instrument.

"Many moons ago, in a time of great hunger, two hunters approached a hill, and a beautiful maiden came over the hill toward them. The good hunter thought her to be a sacred person. But the bad hunter had evil designs on her. The good hunter warned the bad hunter not to touch her. But the bad hunter did, and all the flesh suddenly fell from his bones.

"The maiden told the good hunter to go to his people and prepare a tipi to hold a very special gift. The next day, she appeared before the chief and all his people, and presented him with a bundle containing the sacred pipe. She told them that whenever they prayed with this pipe, from the heart, the Great Spirit would hear their prayers. As she departed, she turned into a white buffalo calf, then again into the beautiful maiden."

Three ceremonies still exist that are believed to have been given to the Sioux by the white buffalo-calf woman: the sun dance, the sweat purification rites, and the vision quest.

One must take up the pipe with humility, Father Paul explained, knowing how unworthy he is to handle a gift from above. He must have prepared himself for this gift by living a good life. He must be unselfish, and pray for the needs of the people, not his own. And he feels a certain amount of fear, knowing that tradition has endowed the pipe with great power.

"The starting point in liturgical adaptation is to go back to using the sacred pipe as an instrument of prayer. It is at the center of every traditional religious ceremony of the Sioux and all other Plains Indians. By adapting the pipe, we achieve a starting point for understanding in the Indian's mind."

The attitude of the Sioux toward the sacred pipe today varies among age groups. The elders still hold the pipe above all else in their religious lives, although many attend Catholic or Protestant services on Sunday, this new allegiance in no way detracts from their belief in the sacred tradition of the pipe.

Among adults the feeling is mixed. They are the product of an educational system that taught them it was bad to be an Indian, and that the only progressive people were the whites. Today, when a priest says Indian values are important, they are bewildered. Re-education is needed if these adults are to regain pride in their religious traditions.

Many children and young adults are too preoccupied with the happenings of youth to distinguish between what is Christian and what is Sioux. As a rule, however, they are very reverent at traditional ceremonies but still await an adult awakening into the mysteries of their religious heritage.

Father Paul uses the pipe in many ceremonies: blessing homes, weddings, funerals, wakes, inaugu-

rations of tribal officials, and sun dances, and Christmas and Easter services.

"You don't feel that you may be advocating a return to paganism?" I asked him.

"No. We are following the same approach that Christ used in substituting the Mass for the Jewish Paschal meal. He used one of the great Jewish symbols, the sacred meal commemorating their deliverance from the slavery of Egypt, to explain that the New Covenant was fulfilling the Jewish Covenant, not destroying it. Christ used bread and wine as the symbols of sacrifice, symbols common to all the natural religions of the world.

"In the same way, when we make the sacred pipe, the central symbol of the Indian religion, the symbol of Christ in his office of priesthood, we are saying that Christ fulfills, and does not destroy, the Sioux religion. Take away the Indian's native religion, and you have destroyed him as a dynamic part of modern America."

Perhaps Ben Black Elk, a man well versed in the two cultures, can best evaluate Father Paul's approach. Anyone who has visited Mt. Rushmore, in South Dakota, has doubtless seen this picturesque, full-blooded Sioux in war bonnet and beaded white doeskin. But Ben Black Elk is much more than a "tourist" Indian. Son of a famed Oglala Sioux holy man, he has lectured widely on the religious traditions of his people. Yet he is a loyal Christian. He has said, "For many years, I was leading a double life: the life of the sacred pipe, as handed down by my people from generation to generation, and my Christian life. I lived with doubts of conscience from sun to sun, wondering if I was doing wrong as a Christian when I lectured on the sacred pipe as an Indian. Now, after many years, Father Paul Steinmetz has brought the two together into one life. Now I have an understanding of how the two cultures, the red and the white, can live as one. Peace is in my heart."

Other problems remain. It has been said that about one-fifth of America's 600,000 Indians have left their reservations for the cities.

"This is why we've got to help restore the Indian's pride in himself. Make him proud he's a Sioux, a Blackfoot, a Cheyenne. As more and more of the younger generations become educated in colleges and universities, they, most of all, must be taught to retain their tribal traditions while moving up the ladder of success, to choose the best of both cultures, living them together."

"I am basing my approach to the Indian people on the personal conviction that the religious values of their tradition are still valid in their Christian faith. I lead some to discover their own values in Christianity. I teach others their own tradition, which they have lost in the reservation living foisted on them by the white man. The true Indian sees the divine Presence in the whole world of nature. Religion is a part of his entire life. He does not put it into a compartment as modern technological man does."

"But the first step is to make the Indian proud that he is an Indian." So Father Paul Steinmetz believes, and he has made a good beginning.



Anglican missionary for 17 years

Indian hostility blamed on cultural poverty

By WALTER PORONOVICH

An Anglican priest who spent 17 years working with Canada's Indians and Eskimos said Indians are hostile because they see now that "we have condemned them for 100 or more years to a cultural and spiritual poverty."

Rev. Canon T. E. Jones told a sectional meeting on poverty at the meeting of the Canadian Council of Churches yesterday that hostility arises from an imposed dependence and a deliberate and sustained attempt to obliterate everything that made them Indian and proud to be Indian—their language, culture and religion.

"The Indians are reviving their prophecies, which sound as though they were lifted from the Old Testament. They are predicting that when the White Man has finished polluting the air, land and water and has become extinct the Native Peoples will reclaim and redeem their ancient hunting grounds."

Canon Jones added; "if Indians are hostile it may be because they perceive now that we have condemned them for 100 or more years to a cultural and spiritual poverty in exchange for the Good News that finally came through to them, that 'God Is Dead'."

He was one of three speakers at the sectional meeting. The other two were Jean Goodwill, an Indian member of the Department of Indian Affairs, Ottawa, and Rev. Adam Cuthand, a Metis, who is president of the Manitoba Metis Federation.

Canon Jones talked at a recent Ottawa meeting attended

by leaders from 11 national and provincial Indian organizations from six provinces at which, the Indians listed those six priorities for assistance. These were:

—Funds to promote aboriginal rights and land claims as a basis for a "Just Society," the slogan used by Prime Minister Trudeau in seeking election last year

—Liaison workers in each province, paid for by the churches, but selected by the provincial native organizations and responsible to them for helping them to tap and use available resources

—A national communications workers, with necessary equipment to work out of the National Indians Brotherhood office

—Assistance in the financing of the Brotherhood office in Ottawa

—Consultants in economic development and,

The churches should set an example by involving leaders of the national and provincial Indian organizations in their decision-making committees.

Said Canon Jones: "The message of the Indian priorities seems to me quite clear. The Indians are saying, 'we do not consider ourselves to be poor. We are potentially rich. If we can achieve a just settlement for our land claims, and our aboriginal and treaty rights, and if you will assist us in the development of our economic and human resources... we will be rich, in the sense that we will have what we believe we need'."

Rev. Cuthand warned that young, particularly the edu-

cated young, will not stand idly by much longer and allow the Metis people to be maligned socially and violently. He cited several acts of violence against young women in his (Winnipeg) area and said that a reaction is setting in.

He called the Metis the "other" Indian, the "forgotten" one.

Miss Goodwill said the Indian concept of poverty is different from the white man's idea of poverty. "When we speak of poverty we think in terms of loss of family, of ill health, of growing old, or being unable to help our fellowman. The Indians feel sorry for the white man, who faces insurmountable problems brought on by technology," she said.

Indians Test State Laws

A test of the white man's law and its application to Wisconsin Indians is scheduled in the northern section of the state today.

Chippewa tribe members say they plan to fish and hunt on reservations in Bayfield and Burnett counties.

TRIBAL SPOKESMEN said they anticipate arrests by conservation wardens supporting laws which hold that Indians are subject to the same regulations as white men.

JOSEPH PRELOZNIK, Judicial care director, said the defense will rely on an 1854 treaty with the federal government which, the Indians say, allows them to hunt and fish on their land

CHURCH COUNCIL PRESSED

Indians Seek Welfare Slice

DETROIT (AP) — Along with proponents of black power, woman power and youth power, Indian power is pressing for more influence in the churches.

Its case was presented Monday to the triennial general assembly of the National Council of Churches by leaders of American Indians.

"We are hungry, brothers," said Dennis Banks, a Chippewa Indian from Minneapolis in asking the council to approve a \$750-million program to advance the welfare of Indians. Banks is the newly elected president of the American Indian Movement.

The large-scale financial request paralleled black demands for church restitution to Negroes for alleged past injustices, as declared in the controversial Black Manifesto.

"The Indian people have endured 350 years of flagrant criminal atrocities," Banks said.

"Here in America, the Indian and the black have suffered and survived under the worst conditions known to man."

Wearing a red beret, "red power" button, red neckerchief and black velvet vest banded at the shoulders with strands of beads, Banks was among a delegation of 13 Indian leaders from across the country.

They said five other major Indian organizations, in addition to the 1,200-member movement headed by Banks, backed the proposals they made.

"It is apparent that no relief will come, unless Indian America comes to life," Banks declared.

Declaring that Anglo-Saxon societies have historically "enslaved the minority races," he added that religions of such societies have perpetuated white

supremacy, a white God and "defined us as heathens."

This attitude, he said, has been used to sanction aggressions, frauds, murder and genocide against the Indians. He related figures of low income, early deaths, high unemployment and other substandard conditions among the nation's 750,000 Indians.

Also asked of the council was a resolution to "condemn the criminal acts and policies of the Bureau of Indian Affairs and ask that the BIA be restructured to serve equally both urban and reservation Indians."

"We received a very favorable response and long applause," Banks said in an interview in Minneapolis yesterday.



DENNIS BANKS
Addressed church council

Beyond Traplines, the assessment of the work of the Anglican Church of Canada with native people, is still available through the Anglican Book Centre, 600 Jarvis St., Toronto. Price \$1.95.

In its subtitle the book asks the question "Does the Church Really Care?" At General Synod last summer the church seemed really to care, making recommendations of Beyond Traplines, a major feature of its ongoing work.

Sometimes known as the Hendry Report (after its author, Dr. Charles Hendry) the attractively printed, easily-read study of this vital Canadian issue should be required reading for any concerned Christian.

For the "Statement of the Government of Canada on Indian Policy, 1969" write to Mr. Marcel Nolet, Distribution Office, Office of Public Information, Department of Indian Affairs and Northern Development, Ottawa.

There's a little brown book with yellow pages by Wilfred Pellier that tells, simply and beautifully, about a way of life seen through the eyes of an Indian child. It touches on Indian emotions and the Indian way of looking at things, on a society in which "organization" is a strange and foreign word.

The book is called, simply, *Two Articles*. Its author is an Odawa Indian.

Now Pellier is at the Institute for Indian Studies at Rochdale College in Toronto. He says in his book, "They say I am director of the Institute. This is not true. I'm just at Rochdale College. Where I am everyone makes up their own minds in terms of what they want to do, and they do those things; and if I can be of assistance, then I assist. One of the things that I'm interested in is the kind of lives that the young Indian people now at Rochdale live—what is happening to them in the city."

Two Articles can be obtained by sending \$1 to The Institute for Indian Studies, 341 Bloor Street W., Toronto.

Chretien urges firms drop prejudice

YELLOWKNIFE, N.W.T. — (CP) — Northern Development Minister Jean Chretien made a strong plea to northern employers last night to put aside their prejudices against hiring Metis, Indians and Eskimos.

He told the board of trade here that he is personally dedicated to the belief that government and private industry must go at least halfway to allow these northern residents to share in the development and prosperity of the Canadian North.

He said a recent survey by his department showed that only 63 of the 1,182 persons employed in mining in the N.W.T. are Metis, Indians and Eskimos. Yet they make up more than 50 per cent of the 32,000 in the N.W.T.

In the Yukon only 28 Indians were employed of a total mine work force of 820. There are about 2,500 Indians in the total Yukon population of 13,500.

While the government received encouraging responses from private industry on the problem "too often the good intentions expressed by members of the industry have never heard no further than the boardroom door."

Mr. Chretien said he wanted "every northern resident willing to work to have the opportunity to gain employment."

"The door to employment must be held open to him. He must not be shoved to the end of the line, or offered only the lowest, meanest job in the operation."

"He must not always be the last taken on and first laid off, or to suffer any greater consequence for bad conduct than any other worker," the minister declared.

Mr. Chretien said hiring northerners also made good economic sense. If present demands continued for labor in the N.W.T. and the Yukon, there would be plenty of jobs for all.

"But if present attitudes continue to prevail, it is doubtful that many Indians, Metis and Eskimo workers will be able to take advantage of these job opportunities."

"Those industries who today experience up to a 400 per cent turnover of workers from Southern Canada in one year will be faced with even higher labor costs in the future," Mr. Chretien said.

He added that the government itself in the past didn't have a good record in hiring northerners. But it now was committed to filling 75 per cent of the jobs available in its administration in both territories by local residents by 1977.

Mr. Chretien asked private industry to aid the government in providing both formal

and on-the-job training to help locals become fitted for jobs.

He praised Cominco Ltd. of nearby Pine Point and the United Steelworkers of America local there for an agreement signed with the government earlier Monday under which six on-the-job training positions are to be opened up in the mines on a permanent basis.

The territorial government

Carpet Factory Using Indian Labor A Success

\$1.46 million to help educate Indian children

The Indian affairs department has announced a grant of \$1,466,963 to Cardston School Division No. 2 in Cardston, Alta., under a cost sharing scheme to provide education for Indian children.

The grant includes \$1,004,728 for an addition to the W. E. Wood Combination School to bring accommodation for Indian pupils up to 940, and \$462,138 for a new kindergarten building to accommodate 240 Indian children.

is to subsidize training costs up to 50 per cent of the wages involved in the first quarter of the program, dropping to 20 per cent in the later stages.

Mr. Chretien called on northern employers to accept the training of local workers and providing them and their families with "decent housing" as part of the costs of doing business in the North.

"It is not only the native

workers who must adjust to the employer," the minister said. "Employers also must adjust to the northern worker."

STANDARD-FREEHOLDER, NOV. 20, 1969

SAULT STE. MARIE, Ont. (CP) — A member who claims he was given the run-around by the federal government before he succeeded in getting fair pay for Indians employed as school caretakers in the North, says his crusade isn't finished.

Paul St. Jacques says he is satisfied the government has given retroactive pay to some caretakers after reclassifying them as federal employees, but he says federal officials will not tell him how many are affected by the wage increases.

Mr. St. Jacques said in an interview here his fight began while he was teaching in a federally-run school in Kaskabon, about 300 miles north of Sioux Lookout, Ont., in 1965-66. He said the caretaker at the school was working up to 60 hours a week and being paid \$120 a month.

After a three-year battle, Mr. St. Jacques said government officials began "flying around the North" swearing in the caretakers as civil servants. Until then many have advanced to key positions.

Indian Crusade Rolls On

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Iroquois reaffirm independence

Canadian Press
TORONTO — The Six Nations Iroquois Confederacy has declared that the Six Nations Indian reserve is a sovereign state and will not be governed by the Ontario or federal governments.

In a proclamation released yesterday, the chiefs of the Six Nations, said their demands for sovereignty have been sent to the federal government and the United Nations.

They say they will not accept a federal government proposal to have Indian matters transferred to provincial governments.

The Six Nations reserve, near Brantford, Ont., consists

of about 50,000 acres of land and has a population of about 5,000.

The proclamation, signed by chiefs of the Mohawks, Senecas, Onondagas, Cayugas, Oneidas and Tuscaroras, reads:

"... The government of Canada has established a proposed statement of 'Indian policy,' which will no doubt be passed in the Parliament of Canada, to force Indians residing in Canada to become Canadian citizens..."

"The government... proposes to assess Indian lands for taxation and place the native North American people under provincial administration."

"We feel this forced citizenship to be against... the British North America Act, as well as against treaties made with North American native people."

The chiefs said that under treaty "our lands were to be ours and for our posterity to enjoy forever, but within the

centuries our lands have eroded, by trickery and deceit and theft, to small portions which are now in danger of being taxed and dissolved into oblivion."

"... Tyranny and abuse and aggression have been familiar to us, depending on the whim of political thought."

Asks Indian Confederacy Drop Independence

BRANTFORD (CP) — Indian Affairs Minister Jean Chretien has asked Indians of the Six Nations Iroquois Confederacy to abandon their declaration of independence from Canada.

"You... were born here, you live here—you are Canadians."

the minister told the Indians in a letter made public by the confederacy Wednesday.

"Is it not logical that in 1969 you should join your Indian brothers across Canada who are looking toward a future of equal status, dignity and freedom and progress?"

Since Canada was formed in 1867, the federal government has collected some \$32 million from selling timber, oil, gas and mineral rights on Indian reserves. The funds are held on deposit for community projects approved by the Indian affairs minister.

The fund dates back to the surrender of Indian lands in 1859. At that time, the government paid 6% on funds deposited, but this later fell as low as 3%. Earlier this week, in its first interest-rate adjustment since 1917, the government said it would increase the rate paid on these deposits to 7.24% from 5%. The new rate will equal the monthly average of market yields of Government of Canada bond issues that have at least 10 years to maturity. The average yield is published each Wednesday by the Bank of Canada.

The government says it hasn't shortchanged the Indians in paying only 5%. If the year-to-year government borrowing rate of interest was applied to the Indian account, a spokesman asserts, the average interest earned would have been only 4.14% instead of the 5% actually received.

For some tribes, the fund represents a sizeable asset. The 469-member Enoch tribe in Alberta has deposits totaling \$1 million, for instance. But 35 of the 550 Indian bands in Canada are relegated to reservations that don't have any natural resources to be exploited, and they don't share in the fund.

Wall Street Journal 11/18/69

Universal declaration of human rights

... in form and content to the purposes and principles of the United Nations.

Article 15

(1) Everyone has the right to a nationality.
(2) No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

Article 16

(1) Men and women of full age, without any limitation...

Indian white paper would deprive Iroquois of centuries-old nationality

Sir,—You recently carried an article on the Six Nations Confederacy, a presentation of high prose in the best tradition of a technologic society. While not wishing to bring anyone down from the clouds and face grim reality, it is necessary to point out some salient facts.

In December of 1948, the United Nations adopted and proclaimed the Universal Declaration of Human Rights, which provides in Art. 15 (1): "Everyone has the right to a nationality." (2) "No one may be arbitrarily deprived of his nationality nor denied the right to change his nationality."

Canada is a member of the United Nations and sworn to uphold its principles. Yet, the Great White Father, in his white paper on Indian policy, is trying arbitrarily to deprive us of our nationality, the same being the Six Nations "Iroquois" Confederacy, a nation centuries old when Canada and the United States came into existence.

In his letter to the Six Nations, the "minister of Indian misery and northern starvation" said Canada's sovereignty is greater than the Six Nations sovereignty. What he means is that there are more poor people in his sovereignty than in the Six Nations. The word sovereignty is often misused. Before the white people started to copy from the Iroquois constitution (mankind's first national constitution), the confederacy was the only sovereign nation on earth

as all other countries were kingdoms and in a kingdom, only the monarch has sovereignty. Everything and every one belonged to the king. This makes the Six Nations the first true people's republic, for all the people have sovereignty.

One third of Canada's population are poor. What kind of sovereignty is theirs? Canada's citizens are British subjects, therefore subject to the agreements made between England and the Six Nations, though England dislikes to embarrass its mischievous child, Canada, on that score.

The government of Canada says it wants to give the Indians equality and self-rule. Fine! Great! Let the government restore some of its ill-gotten lands to their rightful owners and there the Indians can have real equality and real self-rule with no interference from landed foreigners. Let it be in an area where agriculturalists, such as us, can grow our own food with enough timber land to support all traditionalist Indians. If the white people can have a state on our land, then we too should have a territory on our own land. With all the empty spaces in this huge red man's land, surely Canada's "just" society can afford to restore a corner of it to its rightful owners. It is our human right!

Louis Hall, Secretary, Caughnawaga Branch, Six Nations Confederacy.



Indians talk of revolution

Special to The Montreal Star

SIX NATIONS' RE-SERVE — "White man," said a big-boned young Mohawk in the village of Ohsweken yesterday, "if you're looking for trouble, you sure as hell came to the right place."

"Cause there's gonna be a war here. And it's gonna be soon."

"You settlers has messed us around once too often. We not gonna stand for it no longer."

Certainly there is a new kind of brooding on this 50,000-acre reserve near Brantford since the Six Nations Iroquois Confederacy issued its declaration Wednesday that it is a sovereign state and that it will not be governed by the Ontario or federal governments.

The declaration has been sent to Ottawa and the United Nations. Just how much support it has among the 5,000 people on the reserve, and the 4,000 non-resident members, is difficult to determine.

Six Nations

The confederacy, a religious as well as social body, consisted originally of the Iroquois, Oneidas, Mohawks, Cayugas, Senecas and Onondagas. Later, in 1712, the Tuscaroras were admitted to the league, which became known as the Six Nations.

The many factions within the community, however, cut across tribal lines. There are two main groups: Those who support the elected council set up by the federal government in 1924, and those who support the hereditary chiefs.

In their declaration the chiefs claim that through the centuries their lands "have eroded, by trickery, deceit and theft to small portions which are now in danger of being taxed and dissolved into oblivion."

Mrs. Marie Jamieson, a 70-year-old Cayuga historian who lives in Brantford, feels this is Ottawa's last chance to avert a bloody clash.

"The chiefs themselves," she said, "are dedicated to peace. But if they hand over to the warriors, I'm sure there'll be trouble."

"And I think there's a very good chance they will hand over."

"Remember," she added, her tone suddenly more excited, "that it is not only the warriors from this reserve who will fight."

"They will come, if they're called, from all over the continent and even from Central and South America."

Mrs. Jamieson added, however, that as far as she knew — and many people on the reserve feel she knows all there is to know about that situation — no plans for violence have been made.

No plans

"But I've heard," she whispered, "that one or two men are making certain of their warrior status."

She'd heard right. Lawrence Nanticoke, a 40-year-old ironworker renowned for his brawn, recently gave up his position as secretary to the

confederacy to make him eligible for war.

He took the step after Ontario Hydro announced it wanted to use a six-mile, 900-foot wide stretch of land through the reserve to connect a power station 60 miles south of Brantford with its grid system.

Hydro officials said they received threats of "certain difficulties" if the lines ran across Indian property.

Said Nanticoke: "I found that my position was a hindrance to doing what I might have to do to keep the Hydro out."

Ontario Hydro is a special villain because it insists that the department of Indian affairs endorse all contracts with people on the reserve.

Verna Logan, wife of Mohawk Chief Joe Logan, one of the most militant "lords" of the confederacy, showed correspondence which a relative of hers had had with the Hydro.

There was an application form for electrical service which required the applicant (a home owner) to sign as "customer."

There was an application signature had been covered by a piece of paper stapled to the application card. On it was written: "Please do not sign here."

A letter from the Brantford area manager explained. — Although we are pleased to supply you with electrical service," he wrote, "we are contractually obligated to act under the terms of a resolution signed in 1950 by the band (elected) council and Ontario Hydro."

"The resolution required the department of northern development and Indian affairs to sign the service application as owner and the band council to guarantee the payment of arrears."

"Having done so, they will have no further concern with your application or with our relations with you as a customer, unless there is an overdue account."

The last time there was mass violence on the reserve was 10 years ago when warrior supporters of the hereditary chiefs stormed the council house and occupied the building for a week. The RCMP finally forced the rebels out and restored the building to the elected council.

In the building yesterday Arthur Anderson, former council secretary and now welfare administrator, told of his personal sadness in this division of his people.

Anderson, 50, a rugged man with a tender look, was "abandoned" by his father four or five years ago because of his association with the council.

Speaking of his father he said:

"He's crazy and they're crazy. Where the hell do they think they'd be if they took this reserve out of Canada. Lying in the mud, starving and sick, that's where they'd be."

"Crazy bastards."

Ontario Indians Say They Plan to Secede From Canadian Rule

Six Nations Band Tells U.N. It Is Tired of Waiting for An Acceptable Commissioner

By JOHN CRABE

Staff Reporter of THE WALL STREET JOURNAL

OTTAWA — The Six Nations Indian band plans to secede from Canada.

Representatives of the 8,667-member group at Brantford, Ontario, disclosed their intention in a letter to UN Secretary-General Thant, and said they were tired of waiting for the Canadian government to name an Indian commissioner who will lend a sympathetic ear to their problems. The Brantford Indians are a part of the Iroquois Confederacy that includes Mohawks at two other principal reservations. The Confederacy's total population is about 17,000, and it's understood that the bulk of the members sympathize with the Six Nations band.

Last June, a government policy statement called for appointment of an Indian commissioner. A government spokesman said the new official would "take on the unfortunate task of sorting out all the complaints put forward by the Indians, and arrive at some judgment of the justness of their claims."

Problem Remains Same

That was more than four months ago, and the problem remains the same: "All we have to do is find a commissioner who is acceptable to the Indians," a government spokesman said.

The Six Nations tribe isn't alone on the warpath. The Quebec Indian Association recently presented a bill for \$5 million to the provincial government. Citing the Royal Proclamation of 1763, which "forbade the provinces to appropriate Indian territories without the consent" of the natives, the association says Quebec took illegal possession or stole land that once belonged to the Indians. And in British Columbia, the Nishga tribe hasn't even set a precise value on the 4,300 square miles it says it "never surrendered title to" in that province.

About half the 240,000 registered Indians in Canada depend on trapping, hunting and fishing for a livelihood. About 145,000 live on the 9,215 square miles of Indian reservations. Less than 40% of Indian children reach grade eight in school, and of the some 60,000 attending classes, only 150 are enrolled in a university.

Oil Development

Canadian legal battles, meanwhile, are watching with concern a suit by the Nondalton-Lime Hills Indians in Alaska asking \$1 billion damages from eight U.S. oil companies. The suit, filed by attorney Melvin Belli, was "a class action for all other similarly situated" Indians, Eskimos and Aleuts on 20 million acres in and around Anchorage's Cook Inlet area.

Oil development in the Cook Inlet area precludes the exploitation of the Alaskan North Slope field. Named as defendants in the action were Standard Oil Co. of California, Union Oil Co. of California, Texaco Inc., Atlantic Richfield Co., Mobil Oil Corp., Marathon Oil Co., Shell Oil Co. and Standard Oil Co. of Indiana's Pan American Petroleum subsidiary.

While the Alaska situation apparently involves property rights as well as mineral rights, some legal observers say it seems relevant to the Canadian Indians' claims. James A. O'Reilly, a Montreal lawyer, recently told the civil liberties section of the Canadian Bar Association that the Canadian Indians have a claim to timber, oil and mineral rights on their reservations by virtue of an 18th century proclamation that wasn't repealed.

Indians Must Now Wait Until Spring To Try for School Board

By FRANK P. AUGUSTINE
News Editor of The Times

ALBANY—Residents of the St. Regis Indian reservation at Hogansburg will have to wait until next spring to try to achieve representation on the Salmon River Central School Board of Education at Fort Covington.

That, in effect, was the result of a decision by Federal Judge James T. Foley, head of the Northern District Court in Albany.

Basing his actions on two events this year, a U. S. Supreme Court Decision on June 16 and the approval May 26 by Gov. Nelson A. Rockefeller of state legislation giving Indians the right to vote in school district elections, Judge Foley dismissed a complaint by the St. Regis Indians as well as five motions including three by the defendants on the grounds that the issues are now "moot."

The action, Judge Foley pointed out, was instituted by a complaint filed Sept. 3, 1968, and amended Oct. 3, 1968. It arose out of a dispute between the St. Regis Indians and the Salmon River Central School district last April over voting rights, representation on the school board and the quality of education offered children attending the Indian school.

The suit, Judge Foley said, was a class suit by the plaintiffs, the St. Regis Indians in behalf of themselves and other Indians of the Six Nations (Iroquois) Confederacy.

The complaint specifically charged that the plaintiffs and others in their class were "denied the right to vote in school district elections or to have candidates for election to offices as members of the school board on the ground that their reservation is not within the school district though their children attend school in said district."

"The relief requested," Judge Foley continued, "is expressly for a declaration that Section 2012 of the Education Law of New York, claimed to cause the above grievance, and all rules, regulations and policies in accordance therewith be declared unconstitutional and void. It also requested that the named defendants be required to submit a plan allowing plaintiffs and the members of their class to register and vote in all future school elections."

The defendants in the case were the Salmon River Central School Board, the State Education Commissioner and the State of New York.

Delayed Ruling

Judge Foley delayed his ruling because of a U. S. Supreme Court case, *Kramer vs. Union Free School District 15* on Long Island, and legislation which would amend the disputed state education law dealing with school elections. Questions on these two matters were specifically asked by Judge Foley during oral presentations before him in Albany a year ago. At that time the state education department through its counsel, John P. Jehu, said corrective measures in the education law should and would be made.

"After listening to the lawyers and upon consideration of the briefs my judgment was definite, in view of

the . . . judicial stress and strain, to await the Supreme Court decision."

On June 16, the Supreme Court ruled in *Kramer* that a Long Island stockbroker should not have been excluded from voting in a school district election because he had no children, lived with his parents, and paid no school taxes. It declared that in certain respects Section 2012 of the State Education Law was unconstitutional.

"The awaiting of this final *Kramer* ruling was in my judgment the primary justifiable factor to mark time and withhold decision of the motions, particularly the all-important one of requesting a three-judge court," Judge Foley said. The three-judge court had been requested by the Indians to deal immediately with the voting rights and school board issues.

Judge Foley also commented on the Indians' contention that the Supreme Court ruling in *Kramer* was retroactive and therefore voided the May 6, 1969 election at Salmon River Central. Said Judge Foley:

"It is my considered judgment . . . that the decision of the Supreme Court in *Kramer* which . . . in effect finds no fault with a reasonable requirement for residence in these situations and the new legislation that enfranchised Indians in all parts of New York State to vote in school district elections, moots the issues raised by the complaint in this action . . ."

"The Eastern District three-judge court has not yet acted formally upon the *Kramer* remand by the Supreme Court. There is no indication of retroactivity in the Supreme Court writing, and the wrench to New York school operations and financing, if such retroactive application were rigidly applied, is a grave matter of concern. However, in this case, the point I think that answers the argument of plaintiffs in this one tutor said, 'have a tremendous interest in college. They want to know how we live, where we live, how we get our meals, how we attend classes. We wonder the same things about them — how they live, how they get to school, what their interests and recreation are. It has been a tremendous experience for all of us already.'"

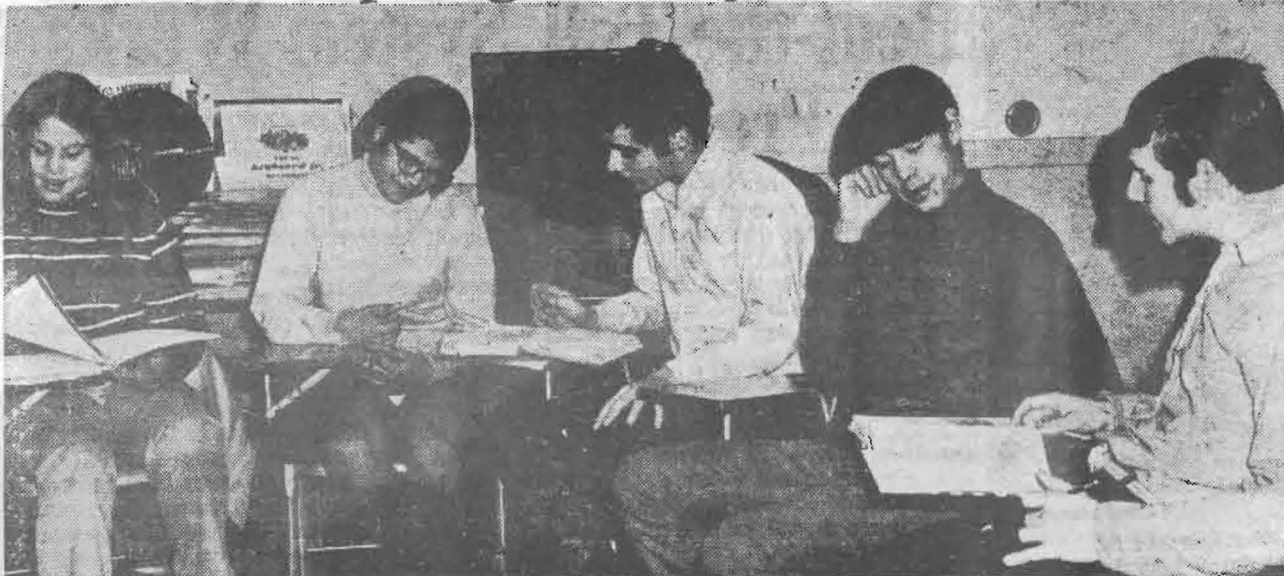
Asked for Briefs

Judge Foley said he had asked and received further briefs and correspondence last July and August.

"It is true," Judge Foley said, "that there has been a shift of position of the commissioner of education and the State of New York from the one in their motions filed. First the position was they did not belong in the lawsuit and now they seem to want to stay as parties."

"The complaint is dismissed on the ground it presents issues that are moot. All motions filed discussed herein are dismissed upon the same ground, except the motion . . . for three-judge convocation is denied and dismissed upon the state grounds above."

The judge's order was issued Oct. 15.



Business Math and Business Economics absorb Carol Rourke, Leonara Barnes and Marshall Rourke. The students are helped by Mark Lazar, Montreal, third from left and Bud Fisher, of Rumford, Me., extreme right.

S.L.U., Reservation Tutoring Project

By ELEANOR L. DUMAS
Times Massena Bureau

This fall, the happiness of sharing and helping has been experienced by students from St. Lawrence University with a group of eager high school students from the St. Regis Mohawk Indian reservation at Hogansburg.

In an unusual project, about 200 Mohawk Indian students in the Salmon River Central district, are receiving help with such subjects as Science, English, Math and the Russian language, from the St. Lawrence students. The students hold tutoring sessions each night Monday through Thursday at four locations on the Reservation.

Attend Hockey Game

The rapport between students and tutors has been heightened, additionally, by personal contact on different ground. Last weekend, the Mohawk students operations and financing, if such retroactive application were rigidly applied, is a grave matter of concern. However, in this case, the point I think that answers the argument of plaintiffs in this one tutor said, "have a tremendous interest in college. They want to know how we live, where we live, how we get our meals, how we attend classes. We wonder the same things about them — how they live, how they get to school, what their interests and recreation are. It has been a tremendous experience for all of us already."

"The Salmon River students," the tutor said, "have a tremendous interest in college. They want to know how we live, where we live, how we get our meals, how we attend classes. We wonder the same things about them — how they live, how they get to school, what their interests and recreation are. It has been a tremendous experience for all of us already."

The students became aware

immediately after they undertook the tutoring, that the children are handicapped by lack of a library in Hogansburg, lack of organized recreation facilities and lack of facilities for learning their own heritage, culture and language.

Interest in Indian Problems

The St. Lawrence students are preparing to assist in creation of a community library on the reservation. They plan to include additional visits for the Indian students to the University, as well as organization of recreation programs on the reservation.

The current swing of national interest in the Indian people has been recognized in St. Lawrence University, through the efforts of University graduate Ernest Benedict, founder of the

North American Indian Traveling College, and Dr. Robert N. Wells, Jr. acting dean of the University.

Moral Commitment

Dr. Wells, assistant professor of government and history at St. Lawrence this fall, initiated a survey course detailing the history and contemporary problems of the North American Indians.

Dr. Wells said that the course is designed "to provide the maximum exposure to the complicated and long standing problems confronting the American Indians in modern day America, and to help provide a broader assessment of the contributions and rich history of these people."

"The University," he continued, "has a moral commitment to become more aware of and associated with, the people on the St. Regis reservation." In connection with Dr. Wells' course, Mr. Benedict has spoken at the University, and to such a large audience that two sessions had to be scheduled. Additional speakers have been John R. Hathorn, director of Indian services for New York state; Ray Fadden, curator of the Six Nations Indian Museum; Robert L. Bennett, former U.S. Commissioner of Indian Affairs; and Dr. William Fenton, State University at Albany, an authority on the Iroquois.

ORANGE GIRDERS IN SKY

Indian Steelworkers Find Bank Job Like Working on Sidewalk

"It's like working on the sidewalk," the steelworker men employed by Onondaga said. He craned his neck to watch a fellow worker scurry across an orange girder hung in the colorless winter sky. The man on the ground was one of three Indian steelworkers from a crew of 10 to 12 men employed by Onondaga Steel Erectors on the National Bank of Northern New York building site on Washington Street.

He appeared somewhat bored, as if he had been

through the interview circuit before and was not impressed by the attention. Noticing the photographer snapping pictures, he drew a comb from his pocket and ran it threw his hair, a trace of smile on his lips.

"I get home once a month to see my family now," he said and hurried off to send up another orange column. He left the reporter's next question drifting like steam in the air behind him.

The Syracuse firm has worked in such places as New York City and Philadelphia. But the men like the local job. Said one: "I wish we had more like this one."

A worker appeared on the edge of steel. Working himself over the edge, he shimmied down the vertical column like a lumberjack.

"It gets cold up there in the winter, and slippery," the Indian had explained.

Accidents? "I've seen them. But we've never had any," the supervisor said.

"You have to learn to work up there, just like in any other job. To these young fellows, it's a challenge. It's like your job, that's a challenge to you."

The crane operator swung the giant boom over the top of the building until it hung overhead. The steel ball and hook 40 feet above swayed in a biting wind.

The boss agreed there was a difference. In newspaper work errors can be erased.



HIGH AND DRY—Workers erecting the steel for the new National Bank of Northern New York building admit girders get slippery in winter. But, as one put it, "you learn to keep your mind on the job."

WHO IS THE SAVAGE?

43

The INDIAN

AMERICAN INDIAN LEADERSHIP COUNCIL

Volume 1 Number 7

SOUTH DAKOTA

15 Cents Oct 27, 1969

On Farrar

Last winter Gov. Frank Farrar spoke to a television audience, and boldly announced to the public that there is no racial discrimination in South Dakota.

Strangely enough, a large segment of the population of this state are native enough to accept this irresponsible statement as gospel truth. In like manner many "good" citizens of this state believe the Baxter Berry murder trial was free from racial overtones. Who are we trying to kid? That trial, together with Thomas White Hawk hearing, should be clear indications to everyone that equal justice for all people in South Dakota is far from being a reality.

There was little hope that a murder conviction could have been established because of lack of sufficient evidence. One wonders why the state failed to try for a lesser charge against Berry, for instance manslaughter, where a conviction might more readily have been obtained. Even a manslaughter conviction would have been difficult to obtain with an all-white jury. This raises another question. Why were there no Indian people on the jury?

States Atty. Eugene Jones posed a very important question to the jury before their deliberation - that being the possibility that Baxter Berry could have walked away from Norman Little Brave instead of shooting him. (Little Brave was shot twice, and was apparently unarmed.) I charge the readers with this thought: What is Baxter Berry, unarmed, had approached Norman Little Brave on the latter's property, and Little Brave had shot Berry twice? Would the sequence of events, including the coroner's jury inquest and the trial, have been the same?

George Johnson, Sr., of Gregory, one of the attorneys for the defense, stated during the course of the trial that the civil right movement "... is having influence on some of the Indian people ..." and that some of the younger Indians are becoming militant. I should certainly hope that Indian people are getting civil rights after all these years, and perhaps the only way this can be completely accomplished is by militancy.

His face was wrinkled with age and he walked with a slight limp, yet he bore himself proudly despite his ragged and tattered clothes and there was still an air of defiance about him.

He studied the ground for a moment it seemed then, turning slowly he waved his hand at the hundred men behind him. Turning again to face his friend he said, "I'm too old to be afraid, I will talk to the officer about peace between us if you wish."

"He looked at the flag of truce one of the soldiers held, then, as his men melted into the scrub and underbrush, he and his friend walked the short distance to the camp the soldiers had set up on the side of a gently sloping hill.

In the camp he was handcuffed and leg-ironed were put on him, he didn't seem too surprised at this treatment and taking the blanket one of the soldiers threw him he wrapped it around himself and lay down by the fire while the two soldiers assigned to guard him fiddled with their rifles.

Suddenly a mild commotion seemed to erupt by the officers tents and a figure detached itself from the group and came toward where the prisoner lay.

The fire-light flashed on the insigna on his shoulders, the insigna of a Colonel, the guard snapped to attention.

He looked at the blanket wrapped figure, then addressing the guards he said, (quote) "I want this man alive or dead" (unquote) He looked at the sentries for a moment, returned their salute and strode away.

The guards looked at each other for a moment, one of them shrugged his shoulders then lowered his rifle until the bayonette on its end rested in the fire.

He withdrew it several times to inspect its glowing end, and when it was cherry-red he withdrew it for the last time, looked at it for a few seconds then whirled and plunged it into the sleeping forms. With a scream of pain the old man leapt to his feet, both of the guards rifles crashed out as one and as the tired old figure crumbled to the ground they pulled their side arms and emptied them into the still twitching figure.

No. This is not a account

of a murder of a partisan by the Nazis, but just a part of an eyewitness account of the murder of Mangas Colorado (Red Sleeves) by the Commanding Officer of Fort MeLean Arizona. A Colonel J. R. West on January 17th 1863 but this has not been forgotten by the Mimbreno Apache one hundred and six years after it happened.

They said the Apache was nothing but a savage, a murderer. But why did the apache fight? After Mangas Colorado witnessed the slaughter of most of his people at a peaceful feast by the Mexicans and Americans seeing most of their grazing land stolen from them, the unlivable reservations they were herded onto and the people being starved to death by the politically appointed Indian Agents, they fought.

They had repeatedly asked that the Apache women and children who had been captured and sold into slavery and prostitution in California be returned to their respective tribes, they were ignored.

The Regimental surgeon approached the still twitching body on the ground and neatly cut off the head from the trunk of the body taking it into a tent he removed the brain and weighed it remarking, "It weighed more than Daniel Webster's did."

He then skinned and boiled it until only the skull itself shone dully in the pale morning moonlight.

It was then dried, packed in a box and shipped to Washington D.C. where it was put on display for public viewing at the Smithsonian Institute where, as far as can be ascertained it still is.

Who indeed was the savage in this case?

This may have happened many years ago and a long way from where you live but the story is the same now as it was then.

The only difference is they use so called legal justice to call their murders "non-felonious."

If you think I'm wrong look to the Rosebud, to Brule, Mellette and Fall River counties. Take a damned good look at the deaths of Norman Little Brave, Sonny Metcalf and David Gillespie and you will know only too well what I mean. Mi-Gi-Si. (The Eagle)

Readers Comment

WE TOO SHALL STAND
What do you say politician?
What do you say moneyed man?
How 'bout you, builder of roads,
So you like to desecrate land?

How would you like to build a road
Where traffic would abound,
Across a place called Arlington,
Or Gettysburg' blood-stained ground.

How would a Roman Catholic,
A Protestant or a Jew,
React to this highhandedness
To the holiest place he knew.

How much is the "kick-back" mister?
Are you buying the land that cheap?
How much will the contractor have to "shell-out"
When everything's "complete"?

You say, "They're a bunch of savages,
An' 'Injun' burns to boot,
An' Hell, they ain't even Christians,
An' their Tribal Council? Shoot".

But listen closely "White-eye"
When all is done and said
We don't forget our loved ones,
We will stand and fight for our dead.

James N. Warwick 521 State St., St. Joseph, Mo. 64505.



"According to my theory, if we keep paddling east, eventually we'll reach the Indies."

Prison Is A Place

What is prison like? It's not the same for everyone.

The prison I know is different than the prison you know.

PRISON IS A PLACE where the first prisoner you see looks like an All-American college boy and you're surprised.

Later you're disgusted because people on the outside still have the same prejudices about prisoners that you used to have.

PRISON IS A PLACE where you write letters and can't think of anything to say.

Where you gradually write fewer and fewer letters and finally stop writing altogether.

PRISON IS A PLACE where hope springs eternal; where each parole board appearance means a chance to get out, even if the odds are hopelessly against you.

PRISON IS A PLACE where the flame is in every man burns low.

For some it goes out, but for most it flickers weakly, sometimes flashes brightly, but never seems to burn as bright as it once did.

PRISON IS A PLACE where you find your hair starting to disappear.

It's a place where you get false teeth, stronger glasses, and aches and pains you never felt before.

It's a place where you grow old and worry about it.

PRISON IS A PLACE where you hate through clenched teeth, where you want to beat, kick and scratch and you wonder if the psychologists know what they're talking about when they say you actually hate yourself.

PRISON IS A PLACE where you learn that nobody needs you, that the outside world goes on without you.

PRISON IS A PLACE where you can go for years without feeling the touch of a human hand, where you can go for months without hearing a kind word. It is a place where your friendships are shallow and you know it.

PRISON IS A PLACE where you hear about a friend's divorce, and you didn't even know he was married.

It is a place where you hear about your neighbor's kids graduating from school... and you thought they hadn't started yet.

PRISON IS A PLACE where you feel sorry for yourself. Then you get disgusted with yourself for feeling sorry for yourself; then you get mad for feeling disgusted and then try to mentally change the subject.

PRISON IS A PLACE where you lose respect for the law because you see it raw and naked, twisted and bent, and ignored and blown out of proportion to suit the people who enforce it.

PRISON IS A PLACE where you're smarter than the parole board because you know which guys will go straight and which ones won't.

You're wrong just as often as the board members are, but you never admit it and neither do they.

PRISON IS A PLACE where you forget the sound of a dog's bark, the sound of a baby's cry, even the sound of the dial tone on the telephone.

PRISON IS A PLACE where you wait for a promised visit and when it doesn't come you worry about a car accident.

Then when you find out the reason your visitors didn't come, you're glad because it wasn't serious... and a little

disappointed because such a little thing could keep them from coming to see you.

PRISON IS A PLACE where a letter from home or from a lawyer can be like a telegram from the War Department.

When you see it lying on your bed, you're afraid to open it.

But you do it anyway and you usually end up disappointed or angry.

PRISON IS A PLACE where you see men you do not admire and you wonder if you are like them.

It is a place where you strive to remain civilized but where you lose ground and know it.

PRISON IS A PLACE where you forget what put you there; where you have a vague idea that you're being punished but you don't know for what.

PRISON IS A PLACE where if you're married, you watch your marriage die.

It is a place where you learn that absence does make the heart grow fonder, and where you stop blaming your wife for wanting a real live man instead of a fading memory.

PRISON IS A PLACE where you go to bed before you're tired, where you pull the blanket over your head when you're not cold.

It is a place where you escape... by reading, by playing cards, by dreaming, or by going mad.

PRISON IS A PLACE where you fool yourself, where you promise yourself you'll live a better life when you leave. Sometimes you do, but more often you don't.

PRISON IS A PLACE where you get out someday.

When you do you wonder how everyone else can be so calm when you're so excited.

When the bus driver goes over twenty-five miles per hour you want to tell him to slow down, but you don't because you know it's foolish.

PRISON IS A PLACE...
GRANITE CITY NEWS



"If to be called a militant means that I am eager to take any step, to take any action; to restore once and for all times the natural ways of The People.
If this is to be militant, then I ask my father, the sun, and my mother, the earth, that they will grant me the life and strength to be the most militant of all."
"Conversations with the Dancers" - 1969



The People welcomed William Penn and said: that a bond of friendship was to last for as long as the sun should shine or the waters run into the rivers.

In 1705 the Governor of this area went to a meeting with the Shawnee and Seneca. Shortly thereafter, a Quaker called: Thomas Chalkley paid these People a visit. Things went very well at the meetings and it seemed that everyone was happy.

In 1706 the Governor once more visited The People; but this time in fear that The People might side with the French in the war. One of our leaders made a speech that has been recorded by the whites:

"We love the quiet; we suffer the mouse to play; when the woods are rustled by the wind, we fear not; when the leaves are moved in ambush; we are uneasy; when a cloud obscures your sun, our eyes feel the dimness; but when the sun is out it gives great heat to the body and joy to the heart. Treachery darkens the chain of friendship; but truth makes it brighter than ever. This is the peace we desire."

Not many moons later a Swedish Missionary went to these People; thinking to make converts. He spoke with the leaders, and went his way. He was so impressed with the words of our leaders that upon his return to his homeland he wrote one of the speeches that a leader had made to him:

"Our forefathers were under a strong persuasion, as we are, that those who

act well in this life will be rewarded in the next. According to the degree of their virtues; and, on the other hand, that those who behave wickedly here will undergo such punishments hereafter as were proportionate to the crimes they were guilty of. This has been constantly and invariably received and acknowledged for a truth through every successive generation of our ancestors. It could not, then, have taken its rise from a fable; for human fiction, however artfully and plausibly contrived, can never gain credit long among people where free inquiry is allowed, which was never denied by our ancestors. Now we desire to pose some questions: Does He believe that our forefathers, men

Pennsylvania: Heritage of the Damned

eminent for their piety, constant and warm in their pursuit of virtue, hoping thereby to merit eternal happiness, were all damned? Does He think that we who are zealous imitators in good works, and influenced by the same motives as we are, earnestly endeavoring with the greatest circumspection to tread the path of integrity, are in a state of damnation? If this be His sentiment, it is surely as impious as it is bold and daring. Let us

suppose that some heinous crime were committed by some of our ancestors, like that we are told of another race of people. (This seems to be a reference to the Christian's Adam and Eve story. ed) In such a case God would certainly punish the criminal, but would never involve us that are innocent in the guilt. Those who think otherwise must make the Almighty a very whimsical, evil being. Once more..... Are the

Christians more virtuous, or, rather, are they not more vicious than we are? If so, how come it to pass that they are the objects of God's beneficence, while we are neglected? Does He daily confer his favors without reason and with so much partiality? In a word, we find the Christians much more depraved in their morals than we are; and we judge from THEIR doctrines by the badness of their lives."

In 1722, two murders by the name of Cartledge were brought to charges for killing a Person called: Saanteence. The whites did not wish to offend The People so they took the matter to the tribe of the dead man. The whites were certain that The People would call for the deaths of the brothers, but The People said that the death of one man was too much and that no more lives must be taken. The matter was settled as The People directed; and the brothers were allowed to live.

Within a span of forty years this tribe was reduced to twenty People; living in complete poverty; being so placed by the good, white Christians they sought to be friends with. All of this going on within 70 miles of Philadelphia.

Just months after the murder 'incident', whites referred to as Presbyterians from the town of Paxton set upon this same village and in fact butchered (scalped and mangled) the entire

village and burned the entire village to the ground.

The details of this act were written down by a Mr. Robert Barber, the first white settler in Lancaster County, Penn..

There were a few that had missed being killed; for they had been away looking for food at that time.

The Governor ordered these People to be placed in the strongest building in the town; for their own protection. The building was the local jail.

A few days later the killers rode into town, opened the jail and while the good people of Philadelphia watched they killed every Person in the jail... Thus an entire village was no more.. And nothing was done to bring about justice as per usual.

Many white by-standers wrote of this 'incident', and we quote in part from one such report: "When the poor wretches saw they had no protection, nor could possibly escape, and being without the least weapon of defense, they divided their little families, their children clinging to their parents for protection.... They fell on their knees and protested their innocence.. And that in their whole lives they had never done them (the whites) any injury.. And in this pose they ALL received the axe.. (of what happened later)... The bodies were then brought out and exposed in the street till a hole was made to receive them....."

An Episcopalian Clergyman in Lancaster wrote that this mass murder was justified and even quoted some passages from the Christian Bible to 'prove' his point; while another claimed that the "Presbyterians think they have better justification.. Nothing less than the word of God." This word being that The People were Cannanites that God had commanded Joshua to destroy

and in this case, the white man represented this Joshua.

What makes this incident rather strange is that the murdered People had been converted to Christians and had given up the pagan ways of their forefathers. (we use the term pagan, so that the good Christians will not be offended. ed.)

Fearing further problems the Governor then ordered

all Christian indians in the area to report to Philadelphia for transportation to relocation centers in other areas.

In Germantown the whites attempted to break through the ranks of troops that were protecting the Christians; shouting that they wanted to torture, hang and burn the Christian Indians; in that order... Why? Just because they were indians..

The Christians were kept in front of the jail for the better part of one very cold day; being refused the shelter they had been promised. The day was Jan. 4th and these People had been on the move since Nov. 11th, a date easy to remember: Armistice Day.

Finally they were ordered to move further to the north, to Amboy; for transport to New York.

The Governor of New York flatly refused to allow the 'dirty redskins' to set foot on his turf; despite the fact that the whole state belonged to The People involved.

Finally, on Jan. 24 The People were ordered to march back to the City of Brotherly Love (Philadelphia). As was recorded in several reports; these Christian indians were so weak from hunger and exposure that most had to crawl across the frozen

rivers. Needless to say, their white 'protectors' were riding, well fed and though not too comfortable out in the cold; they somehow managed to survive this inconvenience.

Once more back in Philadelphia, they were herded into some old barracks and once more the mad-dog, white mobs formed and tried to storm the barracks in an effort to slaughter The People.

The Governor moved eight cannons to the barracks and sounded a general call-up. This seemed to quiet things down for a while.

On Feb. 4th new mobs formed and four additional cannons were pressed into service. Once more the mob decided to leave quietly.

The People were kept in the barracks throughout that year and even managed to have an outbreak of small pox, which helped to speed up their extermination.

The survivors were finally settled in the area of Fridenshutzen.

What about Indian demands on Hickel for Alcatraz site?

Invasion continues

By Kimmis Hendrick
Staff correspondent of
The Christian Science Monitor

San Francisco

The Indians want Alcatraz. They want the right to set up an independent Indian government on it. They want the United States Government to provide funds for "a major university and research and development center for all Indian people."

Secretary of the Interior Walter J. Hickel says he is willing to talk with the representatives of the Alcatraz Indians. But he says he doesn't have the power to give them any of these things. The island of Alcatraz, for example, is the responsibility of the federal government's General Services Administration.

Deadline for departure ignored

Very early the morning of Nov. 20, some 80 young Indians from 20 different tribes, most of them college students, "took" the famous island.

Alcatraz had been standing idle ever since the federal government closed the maximum security prison that had occupied the 12-acre "Rock" from its establishment in 1933.

GSA informed the Indian occupiers that they had until noon to leave. But they refused. Instead, they dispersed their numbers in small groups all over the island, occupying its nooks and crannies and its crumbling old buildings. By Nov. 24 the Justice Department had let it be known that there was no intention to arrest or evict the occupiers.

Their demands appeared to embody a number of viewpoints about Indian affairs which the Interior Department is currently disinclined to discourage. At the same time, non-Indian student response at the Berkeley campus of the University of California and elsewhere suggested that a good many young people, and quite a few friends of Indians, are sympathetic.

Doubtless the proclamation of an Independent Republic of Indian America, with Richard Oakes, a Mohawk, as its president, goes considerably beyond concepts Mr. Hickel has had in mind.

But the invaders' proposal to make Alcatraz an Indian cultural center, according to Mr. Hickel's statement, doesn't exceed the realm of possibility.

As a matter of fact, the Interior Secretary had stated previously that discussions of how to use the island were already under way in Washington.

Spanish California used it as a military prison. So for years did the United States. During World War I it had some use as a place to detain conscientious objectors. When it became a federal penitentiary in 1933, it quickly gained a worldwide reputation for difficulty of escape due to the swift bay currents rushing past it, and for grimness, as pictured in Hollywood's "The Birdman of Alcatraz."

Young Mr. Oakes, a student at San Francisco State College, led an earlier "raid" on the island on Nov. 9. He and his associates were talked into leaving.

This time they were determined to stay. They gathered long before dawn on docks in San Francisco and Sausalito, where sympathizers with small boats picked up the landing party. They landed on the island's east-side docks.

'Invaders' invited to sit down

Caretaker Glenn Dodson, awakened by the sound of stealthy Indian scouts, says he suddenly realized "there were Indians all over the place." He invited the "invaders" in for a hot drink. He told them he was one-eighth Cherokee himself.

Helicopters and a motorized version of a Chinese junk have managed to keep the Indians, including a few couples with small children, supplied with food for the time being.

An attorney in the Justice Department says that so far, statements by the Indians

have not made their objectives altogether clear. They may want the right to set up an independent government. Or maybe they want Alcatraz turned into an Indian culture center. Or perhaps they just want to dramatize the so-called "Indian problem."

Say the Alcatraz occupiers themselves: "The choice now lies with the leaders of the American government either to use violence upon us as before to remove us from the Great Spirit's land or to institute a real change in its dealings with the American Indian."

Which, considering much of the history of those dealings, amounts—as Mr. Hickel's statement itself suggests—to a really serious challenge.



Native Americans occupy Alcatraz Island

By BOB DAVIS

SAN FRANCISCO, Dec. 3—Native Americans have reclaimed Alcatraz Island in San Francisco Bay. On Nov. 20 a scouting party of 14 landed on the island at night, then left the next day to return with about a hundred young men and women, determined to stay on the island until their five demands were met.

The gist of the demands is a stand

THE MILITANT

Dec. 12, 1969

for self-determination, with the return of Alcatraz to the Indian people, to be controlled and administered solely by the Indian people. The government is further asked to fund the building of a cultural center and university on the island.

Support for the Indians' cause rapidly developed in many sections of the community, reaching a peak on Thanksgiving day with hundreds of

people contributing money and sending gifts of food to the island. This event was immensely popular and received widespread news coverage. But more significantly, support and solidarity developed among Native American communities throughout the country.

Indians came from reservations as far away as Washington and Oklahoma, including Chippewa, Sioux, Mohawk, Seminole, Cheyenne, Cree, and

other nations. A democratic government which represents a united front of all the Indian nations was set up on the island.

Senator George Murphy (R-Calif.) has fumed that "the take-over is illegal." He is worried that the thing might spread. "I would hope we wouldn't get a whole rash of these," he said, "because if you come right down to it somebody's liable to claim the whole United States of America."

At a press conference held here Nov. 28, Richard Oakes, a 27-year-old Mohawk, and a member of the island government's central committee, announced that nearly 400 Indians were now on Alcatraz. Adam Nordwall, president of the United Council of American Indians, called the project a grand-scale attack on "the whole system that has foisted injustice on the American Indian. Alcatraz has become a symbol."

In response to a question about living conditions on "the rock" Richard Oakes drew out the symbolism, stating that actually conditions there compare favorably with conditions on most reservations. "The island is isolated, has no fresh water, inadequate sanitation facilities, no oil or mineral rights, no industry, a high rate of unemployment, no health or educational facilities, the population exceeds the land base, the soil is nonproductive, and the population has always been held as prisoners and kept dependent upon others."

The Native Americans offer a treaty, whereby they "will purchase said Alcatraz Island for \$24 in glass beads and red cloth. . . . Our offer of \$1.24 per acre is greater than the 47 cents per acre the white man is now paying California Indians for their land."



Photo by Ron Payne

Alcatraz: Indian 'war'

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CHICAGO DAILY NEWS, November 28, 1969

SAN FRANCISCO (UPI) — The old men went on dying and the children suffered for nearly a century after the immortal Chief Joseph laid down his arms to the white man's soldiers.

But perhaps even the Nez Perce Indian leader, the old realist himself, might see a glimmer of hope in the "occupation" of Alcatraz Island by a band of brash young braves.

Anthropologist Margaret Meade called the Nov. 20 seizure of Alcatraz "a magnificent piece of dramatization."

IT ISN'T funny to Indians — one calls it the most important event since red men stopped fighting white men.

The 100-odd youths huddling in the former federal prison in San Francisco Bay are serious in their claim to the island.

They are even more serious in their determination to cause trouble all over the country with demands for the righting of long lists of injustices.

"We have been silent and turned the other cheek too damn long," says Lehman Brightman, local head of United Native Americans. "This is the most important event since we actually stopped warfare with white men in 1889."

THIS WAS a reference to the Battle of Wounded Knee Creek in which 200 Sioux men, women and children, including relatives of Brightman, were killed by the U.S. Cavalry. The event ended the ghost dance, a movement for rejection of

white man's ways and a return to the old style of life, then sweeping western tribes.

In recent months new Indian Militancy has resulted in picketing in Albuquerque, N.M., of Interior Sec. Walter Hickel and the boycotting of Nebraska businessmen by the Winnebagos.

Now Indian leaders say the Alcatraz occupation has electrified their people and in one stroke unified members of the nation's 300 tribes.

"We are attacking the whole system by attacking Alcatraz," says Adam Nordwall, president of the United Bay Area Council of Indians. "It has become a symbol."

INDIANS ALSO hope Alcatraz will focus attention on a staggering list of problems.

Infant mortality among 700,000 Indians is three times the national average. The average life span of 42 is less than two-thirds the national average. Yearly income averages only \$1,500.

The Indian faces a dilemma. If he stays on the reservation, he is hopelessly mired in poverty; if, as urged by government, he moves to the city, he is unskilled and unprepared for urban life, and so remains mired in poverty.

THE CLAIM on Alcatraz actually began in 1964 with an unsuccessful U.S. District Court suit based on an 1868 treaty giving the Sioux the right to claim "unused federal land."

Alcatraz is that. Federal and local officials have been unable to agree on a use of the rocky 12 acres, lacking fresh water, since the prison was closed in 1962.

The claim, based on new legal grounds and on the notion that the Indians have a prior right, was renewed in October with a war dance on the island.

The Nov. 20 invasion, according to Nordwall, resulted largely from the spontaneous enthusiasm of young Indians.

THE INDIAN community, which Nordwall estimates at 10,000 in the city and 25,000 in the Bay area, was upset last month by a fire that destroyed the rented building housing the San Francisco Indian Center.

The need for new quarters further prompted the plan to set up a cultural and educational center on Alcatraz.

The Indians proposed to give the white men \$24 in beads and red cloth as a quit claim. They created a Bureau of Caucasian Affairs, and offered to help the whites "achieve our level of civilization."



One of youngest invaders has few words to say.



Indian girl has first full meal on The Rock.

The Indians were the victims of earlier ones Alcatraz 'invaders' know all about Pinkville

By NICHOLAS VON HOFFMAN
Times-Post Service

ALCATRAZ — The red men have captured this island. They're living in the abandoned jail cells, the old dungeons, the forsaken guards' dormitory.

The red men have taken the island, the red men whom we thought dead, destroyed as a people, ruined as a culture; they have come out of the earth where for sure we'd buried them, and sailed out from San Francisco a mile and a half across the bay.

Now they say they have the island and they won't give it back.

They want it for a Pan-Indian cultural center, a place where they can bring the smashed fragments of their heritage, the potsherds of their history, and maybe by pooling what's left of Shoshone, Chippewa, Seminole, Crow, Mohawk, peoples, they can make a new mosaic of self-knowledge and identity.

There are only chips and pieces left to work with for these red men are the remnants of last century's Pinkvilles.

Yes, there have been other Pinkvilles, other My Lais. No, don't let anybody tell you Pinkville is an "isolated incident." Compare these eyewitness accounts.

First a portion of former Army photographer Ron Haerberle's description of the death of a child as presented in Life magazine:

"There was a little boy walking toward us in a daze," says Haerberle. "He'd been shot in the arm and leg. He wasn't crying or making any noise." Haerberle knelt down to photograph the boy. A GI knelt down next to him. "The GI fired three shots into the child. The first shot knocked him back, the second shot lifted him into the air. The third shot put him down and the body fluids came out. The GI just simply got up and walked away."

Here is an account of what happened to a party of Cheyenne at Sand Creek, Colo., in November, 1864. The eyewitness

is Robert Bent, the half-Cheyenne son of a local trader:

"I saw five squaws under a bank. When the troops came up to them they ran out and showed their persons to let the soldiers know they were squaws and begged for mercy but the soldiers shot them all. I saw one squaw lying on a bank whose leg had been broken by a shell. A soldier came up to her with drawn saber. She raised her arm to protect herself when he struck, breaking her arm; she rolled over and raised her other arm when he struck breaking it. . . some 30 or 40 squaws, collected in a hole for protection, sent out a little girl about 6 years old with a white flag on a stick. She was shot and killed. I saw one squaw cut open with an unborn child lying by her side. I saw a little girl who had been hid in the sand. Two soldiers drew their pistols and shot her, and then pulled her out of the sand by the arm."

Former Army Pvt. Paul Meadlo gave CBS this description of some of the events at Pinkville: ". . . we had about 7 or 8 people . . . somebody . . . told us to bring them over to the ravine. They had about 70, 75 people all gathered up. So we threw ours in with them . . . he (another soldier) started pushing them off and started shooting . . . off into the ravine . . . we started shooting them . . . just started using automatics on them. Men, women and children and babies. And so we started shooting them. . ."

The following description of the massacre of the Oglala Sioux at Wounded Knee, S.D., on Dec. 29, 1890, is to be found in "The Long Death" (Ralph K. Andrist, Collier Books):

"The 7th Cavalry . . . ceased to be a military unit and became a mass of infuriated men intent only on butchery. Women and children attempted to escape by running up the dry ravine, but were pursued and slaughtered . . . by hundreds of maddened soldiers, white shells from the Hotchkiss guns . . . continued

to burst among them . . . nothing Indian that lived was safe; the 4-year-old son of Yellow Bird, the medicine man, was playing with his pony when the shooting began. 'My father ran and fell down and the blood came out of his mouth,' he said, 'and then a soldier put his gun to my white ponys' nose and shot him. . .'

Pinkville, then, is not an isolated incident in American history. The red men on this rock of an island know that.

"Still, these things can happen in any war—that's the way war is." This is the statement which is on everybody's lips but which does not answer the question of whether or not they can happen if the high command and the government doesn't want them to happen.

The Army has no trouble having its other orders obeyed. Why should it have such difficulty getting soldiers to obey an order not to bayonet babies?

In the case of the Indians the answer to that question is that the government's policy has been genocidal.

Even today it appears that what the guns and sabers of the 7th Cavalry couldn't complete in 1890 will now be brought about by plain starvation.

How else can we explain that "at the Pine Ridge Reservation in South Dakota, the second largest in the nation, \$8,040 a year is spent per family to help the Oglala Sioux Indians out of poverty. Yet the median income among these Indians is \$1,910 per family."

At last count there was nearly one bureaucrat for each and every family on the reservation. ("Our Brother's Keeper: The Indian in White America," Edgar S. Cahn, editor, New Community Press.)

And if that sounds like a Vietnamese detention camp for American-produced refugees, the coincidence is neither accidental nor hard to explain.

With the Indians and with the Vietnamese many people want to know if

extermination is the government's policy. Sen. George McGovern brought it up the other day on television when he asked what the difference is between killing the population of a village from 20,000 feet in a B52 bomber and putting a gun to the head of a baby and blowing his brains out. The difference is that in the latter case there can be none of this malarkey about attacking only military targets. What the senator drew back from asking—maybe out of shame for the nation, maybe out of fear of criticism—is how can this not be government policy? Both with the Indians and the Vietnamese, high government officials exonerate themselves by saying they didn't know about these crimes. If they didn't know, if it had to be brought to their attention by the mass media they are aching to censor, then it is because they chose not to know. Deliberate ignorance.

Three years ago, long before Pinkville, at the court martial of Capt. Howard Levy, his lawyers offered to introduce evidence alleging the United States government was committing crimes against the law of nations as a matter of policy.

At the time the Army said it was not interested if such acts were "isolated incidents."

The Army's position seems to be that only a document in which it is ordered to commit crimes against humanity constitutes proof that committing such crimes is policy.

The same men have been running the war since the beginning. If they didn't know these acts were being carried out, is it because they have allowed and encouraged an information system that blocks out such information?

Maybe they didn't. Maybe they are just so slow in the head they didn't know what the rest of us have known for a long time; maybe they're so weak in command they can't discipline their Army.

Massacre at Wounded Knee

Young Indian triggered butchery by U.S. Army Cavalry

© New York Times Service

NEW YORK — On a chill, sun-drenched December morning in 1890, troopers of the U.S. Army's 7th Cavalry surrounded a large band of Sioux near the badlands of South Dakota and prepared to accept their surrender.

Within a few tumultuous hours, nearly 300 Indians—men, women and children—had been shot and killed in a grim melee provoked by a young warrior who fired his rifle at the soldiers.

Many of the women and children were cut down as they attempted to escape.

"The butchery was the work of infuriated soldiers whose comrades had just been shot down without cause or warning," reads a contemporary account entitled *A History of the Dakota or Sioux Indians* published in 1904.

"In justice to a brave regiment," continues the author, Doane Robinson, "it must be said that a number of the men were new recruits, fresh from eastern recruiting stations, who had never before been under fire, were not yet imbued with military discipline, and were unable to distinguish between men and women by their dress."

The massacre on the prairie at Wounded Knee, S.D., was the first of two noteworthy massacres—before the alleged Song My incident—involving the shooting of men, women and children by soldiers of the U.S. Army. The second massacre occurred on Jolo Island in the Philippines in 1906.

The incident at Wounded Knee occurred during the Indian Wars in the Dakotas when a band of Sioux led by Chief Big Foot agreed to an unconditional surrender to the 7th Cavalry. Obeying instructions, the Sioux pitched their teepees a short distance from Wounded Knee Creek and

were immediately surrounded by soldiers.

"In the centre of the camp the Indians had hoisted a white flag as a sign of peace and a guarantee of safety," Robinson wrote in his historical account.

"Behind them was a dry ravine running into the creek, and on a slight rise in front was posted the battery of four Hotchkiss machine guns, trained directly on the Indian camp.

"In front, behind, and on both flanks of the Indian camp were posted the various troops of cavalry, a portion of two troops, together with the Indian scouts, being dismounted and drawn up in front of the Indians at a distance of only a few yards from them."

The Indian warriors seated themselves in front of the soldiers while the women and children stayed at the teepees. The warriors, Robinson wrote, appeared reluctant to give up their arms and the troops had to search the teepees, overturning bedding and furniture, adding to the tense situation.

A medicine man, Yellow Bird, walked among the warriors huddled in their blankets, blowing on an eagle bone whistle and urging them to resist. He spoke in Sioux and the soldiers did not realize the drift of his talk.

"It is said," Robinson continued, "that one of the searchers now attempted to raise the blanket of a warrior. Suddenly Yellow Bird stooped down and threw a handful of dust into the air. As if this were the signal, a young Indian, said to have been Black Fox from Cheyenne River, drew a rifle from under his blanket and fired at the soldiers, who instantly replied with a volley directly into the crowd of warriors, and so near that their guns were almost touched."

Robinson relates that the four Hotchkiss guns opened fire and sent a hail of bullets among the women and children at the teepees. The firing kept up as the surviving handful of Indians tried to flee the ravine pursued by hundreds of maddened soldiers.

"There can be no question that the pursuit was simply a massacre," Robinson wrote, "where fleeing women, with infants in their arms, were shot down after resistance had ceased and when almost every warrior was stretched dead or dying on the ground."

In addition to the nearly 300 Sioux killed, the troopers suffered 31 dead and an equal number wounded, one or two of whom died afterward.

GERONIMO!

Bow and Arrows Turn Back N. Viet Attack

PHUOC BINH, Vietnam — (UPI) — A U.S. soldier from Connecticut with only 25 days left in his Vietnam stint grabbed a bow and arrow when his ammunition ran short and helped turn back a North Vietnamese attack on an artillery base.

Spec. 5 Garciano Hernandez of Bridgeport joined other cooks and clerks manning the perimeter of fire support base "buttons" about 65 miles north of Saigon during the attack early Tuesday.

A cook, Hernandez discovered he had only three magazines of M16 rifle ammunition. But he also carried with him a long bow and target arrows which had been given to him by a friend who returned to the United States.

THE NOTICE TO THE RIGHT is what we receive from the post office when a participant in this newspaper — this one a Navajo — is killed in Vietnam.

We send about 200 papers to military addresses. About every second month we receive one of these notices.

For an Indian to die for a cause is to his honour. We hope they fought for one.

We know of many here at home Indians can fight for.



Frozen body of Sioux leader, killed in massacre of 300 Sioux in 1890—a story of "warfare, broken treaties, expropriation of land, and ultimately defeat."

Worst massacre since 1890

The Star's Washington Bureau

WASHINGTON — Lieut. William Calley stands accused of the worst mass slaying in U.S. history since the massacre of the Sioux at Wounded Knee in South Dakota on Dec. 29, 1890.

Calley, 26, is charged with the premeditated murder of at least 109 Vietnamese villagers, including women and a two-year old child.

Military historians at the Pentagon said last night that U.S. cavalrymen shot down Indian men, women and children in numbers estimated at between 125 and nearly 200 in the last major battle of the Indian wars.

While historians disagree on the exact toll of Indian dead, the records of the U.S. army here list 128 Sioux—men, women and children—killed, and 25 U.S. cavalrymen dead.

The military officials added that because of the cavalry's 25 casualties in 1890, the battle of Wounded Knee could not be considered the one-sided affair the Son My incident is alleged to be.

The Pentagon cannot recall any charges against a U.S. military man similar to those facing Calley. He must get a minimum sentence of life in found guilty by a court martial, and can get the death sentence if the five-officer court's verdict is unanimous.

By JOHN McLENNAN

DA NANG (Reuters)—The war in South Vietnam has produced a new breed of gunfighter who packs a machine-gun instead of a six-shooter and rides a helicopter instead of a horse.

Typical of the new gunfighters who fly aboard "gunships," four-man helicopters bristling with weapons, is 21-year-old Charles P. Maddocks of New Orleans, La.

Commenting on the mission he shares with several hundred other young gunners, Mad-

docks said: "I have one of the better jobs in the service. I get hot chow and a soft rack (bed). Killing doesn't bother me any more. Charlie (the Viet Cong) is doing his job and I'm doing mine."

His manner is deceptively mild and he is matter of fact when he says he has probably gunned down "something like 400" Viet Cong.

It's like the little games you play when you are a kid," he said. "You both have cap pistols and you shoot and there is a lot of noise and they all fall down. But they

an exchange of gifts and contributions to the poor.

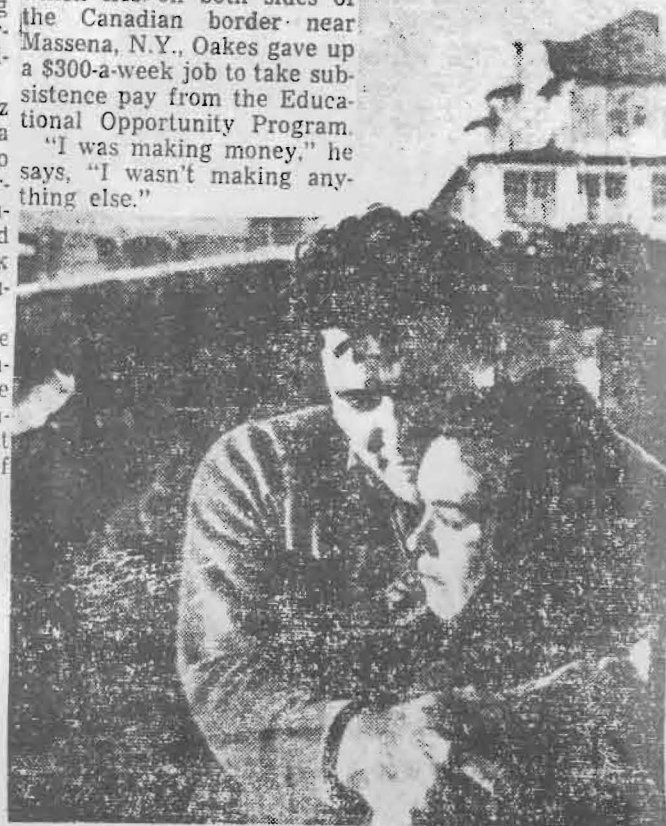
Oakes was working on high rise steel skeletons in Rhode Island until he quit nearly a year ago to enter San Francisco State College. Born in the St. Regis Reservation, which lies on both sides of the Canadian border near Massena, N.Y., Oakes gave up a \$300-a-week job to take subsistence pay from the Educational Opportunity Program.

"I was making money," he says, "I wasn't making anything else."

He is also a descendant of the once fierce Mohawk Indian tribe of the East and his wife, Anne, is a descendant of the gentle basket-weaving Pomo Indian tribe of California. They call their five children Pomahawks.

All have lived on Alcatraz Island since Nov. 20 when a band of Indians moved onto the abandoned former federal prison island in San Francisco Bay and announced plans to use the 21-acre rock as an Indian cultural and educational center.

"It's the first time we've gotten all the Indians together," Oakes says, "Perhaps we can develop an all-tribe consciousness. We might just wake up the conscience of America."



— AP Wirephoto

EARLY SETTLERS—Richard and Ann Oakes embrace on land they have settled in the fashion of early Americans, which is what they are. Richard, a Mohawk Indian, born near Massena, N.Y., and Ann of California's Pomo tribe are in the forefront of the takeover of Alcatraz by Indians, a recent development in San Francisco Bay. In background are some building and a lighthouse atop the rocky former federal prison island.

PO Box 1000, Alcatraz, CA 94342
H&S Comm Pkt. 1st Br. 5th Marines
1st Marine Division
FPO San Francisco, Calif
96602

UNDELIVERABLE 2d, 3d, 4th OR CONTROLLED CIRCULATION MATTER

- ☐ Moved—Left no address ☐ Unknown
☐ No such number ☐ Refused
☐ No such street ☐ Unclaimed

MOVED TO THE FOLLOWING NEW ADDRESS:

Killed in
(Street and number)
Action
(Post Office)

☐ NO CHANGE (State and ZIP Code)

POD Form 3579

Jan. 1968

c43-16-26336-12

GPO:1969

Vietnam produces new breed of gunfighter

are not really dead. You just can't believe it.

"I used to like it. But when you start taking somebody's life you start playing God. When I see Vietnamese running down there I've got to make up my mind whether they are Viet Cong or just innocent peasants. Sometimes you just don't know."

The gunship crews form an exclusive club. Their ready room has a sign saying "Kill Incorporated" and their thinking would seem weird under normal circumstances.

Maddocks pointed to one pilot: "That guy is a real good killer. I saw him hit one gook with one rocket—that's pretty good."

Indians of Alcatraz



Indians fish off a barge for part of their daily diet. Their declaration was painted on and around Government sign.



Thomas Hannon, regional General Services Administrator, right, talks with Indian spokesman Richard Oakes on Alcatraz Island.

Indians in a cellblock in the former prison on Alcatraz



Coast Guard Leaves After Warning Boat Carrying Backers of Alcatraz Indians

INDIANS AT ALCATRAZ BLOCKADED

SAN FRANCISCO (UPI) — Coast Guard boats blockaded Alcatraz in San Francisco Bay Saturday while 100 Indians who have occupied the island for three days waited for Interior Secretary Walter Hickel to bow to their demands.

An attempt to supply the invaders with a food drop from a balloon Saturday morning was unsuccessful.

The Indians, representing about 25 tribes, have given Hickel two weeks to surrender the island. The government has given the Indians until this afternoon to heat a retreat.

Indians Watch and Wait on 'the Rock'



SMALL BOAT TOOK YOUNG INDIANS TOWARD ALCATRAZ ISLAND
Three went ashore in tongue-in-cheek move to recapture "The Rock"



Additional Indians keep arriving at Alcatraz.